¶ This treatyse concernynge the fruytfull
sayenges of Dauyd the kynge and prophete
in the seuen penytencyall psalmes. Deuyded
in seuen sermons Was made and compiled by
the ryght reuerent father in god John fysher
doctour of diuinite and bysshop of Rochester
at the exortacyon and sterynge of the moost
excellent prynces Margarete cõtesse of Ry-
chemoũt and Derby and mother to our soue-
rayne lorde kynge Henry the seuenth.

B
1525

¶ Here begynneth the prologue.

WHan I aduerte in my remēbrauñce the fruyt-
full & noble translacyons compyled & transla
ted in tyme past by many famous & excellent
doctours grouñded on scripture by hye aucto-
ryte/the whiche syngulerly not themselfe applyed dayly
to pronouñce the wordes of our blyssed sauyour Jesu and
of many prophetes and prudent ecclesiastycall doctours
whose myndes with ẏ grace of the holy ghoost was spi-
rytually enlumyned/but also ẏ sayd doctours them en-
deuoyred with diligent labour to put in memory by wry
tynge the sayd sermons to the grete vtylite and helth of
the reders & herers of the same/the whiche premysses
by me inwardly consydered for as moche as I of late be-
fore the moost excellent pryncesse Margarete couñtesse of
Rychemouñt and Derby and mother vnto our souerayne
lorde kyng Henry the seuenth/publysshed the sayenges
of the holy kynge & prophete Dauid of the.vij.penyten-
tyall psalmes in the whiche my sayd good & synguler la-
dy moche delyted/at whose hygh cōmaundement & gra-
cyous exhortacyon I haue put the sayd sermons in wry
tyng for to be impressed/that all tho persones that enten
tyfely rede or here them may be stered the better to trace
the waye of eternal saluacyon insacyatly to beholde with
Joye inestymable the gloryous Trynite/who preserue
ghoostly & bodyly my foresayd lady and our redoubted
souerayne lorde her sone with all his noble progeny/and
that the intellygentes of the sayd sermons may be glad-
der in the path of ryghtwysnes dayly to perseuer.

¶ Thus endeth the prologue.

Domine ne in furore.

Rendes this daye I shall not declare vnto you ony parte of the epystle or gospell/whi che peraduenture you do abyde for to here at this tyme. But at the desyre and instaunce of them (whome I may not cõtrary in ony thyge whiche is bothe accordynge to my duty & also to theyr soules heith) I haue taken vpon me shortly to declare the fyrst penitencyal psalme/wherin I beseche almygh ty god for his grete mercy and pyte so to helpe me this daye by his grace that what soeuer I shal say may fyrst be to his pleasure to the profyte of myn owne wretched soule/and also for the holsome confort vnto all synners whiche be repentaunt for theyr synnes and hath turned themselfe with all theyr hole herte and mynde vnto god the waye of wyckednes and synne vtterly forsaken. But or we go to the declaracyon of this psalme/it shall be pro fytable and conuenyent to shewe who dyd wryte this psalme/for what occasyon he wrote it/and what fruyte profyte/and helpe he obteyned by the same. Dauyd the sone of Jesse a man syngulerly chosen of almyghty god and endued with many grete benefytes/after warde he synned full greuously agaynst god and his lawe/and for the occasyon of his grete offence/he made this holy

pſalme/and therby gate forgyuenelle of his ſynnes. Be-
holde/take hede who he was/of what ſtocke he came
that made this holy pſalme/for what occaſyon he made
it/and what profyte he obteyned by the ſame. But theſe
thynges ſhall be more openly declared/that eche one of
you may knowe how grete a ſynner this prophete was
and alſo the gretnes of his ſynne/that we by the exam-
ple of hym warned/inſtructe/and monyſſhed/deſpayre
not in ony condycyon/but with true penaūce let vs aſke
of our bleſſed lorde god mercy and forgyuenes. We ſhall
perceyue and knowe the gretnes of his ſynne ſo moche
the better and ſooner/yf his grete vnkyndnes ſhewed a-
gaynſt god almyghty that was ſo beneficyall vnto hym
be made open and knowen to vs. ¶ Jeſſe the father of
Dauid had ſeuen ſones/Dauid was the yongeſt of them
all/leeſt in perſonage/leeſt ſet by/and kepte his fathers
ſhepe. Notwithſtandynge ỹ goodnes of almyghty god
onely dyd electe and chooſe hym/all his bretherne regecte
and ſet aparte. And than commaunded Samuell the
byſſhop and prophete to anoynt hym kynge of Jſracll.
Was not this a grete kyndnes of almyghty god ſhewed
vnto ſuche a maner vyle perſone ſet to the offyce of ke-
pynge of beeſtes that he of his goodnes wolde call from
ſoo vyle an offyce/ſet hym by his commaundement as
kynge and heed of all his people. But lette vs ſe what
dyd he more for hym. Kynge Saul in to whome after
the brekynge of the commaundement of almyghty god
entred a wycked ſpiryte/the whiche troubled and vexed
hym ſore. And whan that he made ſerche all aboute for
to haue a cunnynge and a melodyous harper/by whoſe
ſwete ſounde whan that he ſholde ſtryke vpon his har-
pe/the woodnelle of the foreſayd wycked ſpyryte ſholde

be mytygate and swaged / none suche coude be founde but this same Dauyd / whiche by a specyall gyfte of almyghty god coude playe well and nobly vpon the harpe At ony tyme whan the wycked spiryte vexed and troubled kynge Saul / Dauyd sholde come before hym. And as ofte as he played vpon his harpe / bothe Saul was refresshed and conforted / and the wycked spiryte departed and troubled hym noo more for that tyme. Was not this a grete benefyte of god gyuen to Dauyd. And besyde this whan Israell sholde make batayle agaynst the philystees / one of theyr nacyon amonge them a meruayllous stronge man as grete as a gyaunt / strengthed and cladde on euery feture with sure and stronge armure / he called all Israell to fyght with hym man for man vnder this condycyon / that yf ony Israelyte coude vanquysshe hym in batayle / all ỹ multytude of ỹ philystees sholde be subgecte to Israell. And contrary wyse / yf he gate the victory / all Israell in lyke condycyon sholde be subiugate & thrall vnto the philystees. No man amonge all the grete multytude of Israelytes had audacyte or boldnes with this monstrous creature this phylyste to make batayle / saue onely this lytell persone Dauyd / vnto whome almyghty god gaue so grete boldnes (all though he was but lytell in personage and stature) neuertheles he in noo condycyon fered to fyght and make batayle with this grete and myghty gyaunt. At the last though it were incredyble vnto euery man that Dauid sholde haue the victory / he armed hymselfe with the armure of kynge Saul. But as a man not customed to were harneys / he was than more vnwyldy to do ony fayte of armes than he was before / and coude not vse at lyberte ony membre of his body. Therfore soone he stryped

hym of that aray / & naked without ony maner of wepen
erthly to defende hȳselfe saue onely with his staffe slyn-
ge and a stone / wente forth to fyght with this grete gy-
aunte. And as this philystie came to hymwarde with a
cruell and a blasphemous cõtenaunce / he hytte hym at
one cast with a stone on the forehed and so ouerthrewe
hym / and shortly drewe nygh hym and with the swerde
of the same defourmed creature he stroke of his heed.
O meruaylous god by whose onely power this weyke
and lytell persone Dauyd vnarmed obteyned the grete
and meruaylous victory of so proude an enemy. But
what of this / the benefytes whiche almyghty god dyd
for hym be innumerable and impossyble for me now to
shewe them all. He defended hym agaynst the enuyous
myndes of his bretherne / he defended hym from ỹ daũ-
gers and perylles of the two cruell beestes / the lyon and
the bere / he saued hym harmeles from the enuyous per
secucyons of kyng Saul / more ouer agaynst the hatred
of the philystees. And at the last whan kyng Saul was
deed he made hym kynge of Israell. By these grete and
manyfolde gyftes we may vnderstande how moche Da
uyd ought to humyle hymselfe vnto almyghty god / and
how moche he was bounden to hym. And how vngen-
tyll he ought to be reputed and taken / yf he sholde not
serue his lorde and maker with all his hole mynde and
true herte. Furthermore after he was made kynge he ly
ued in peas and ease / and had many wyues / not cõtent
with them / set aparte the goodnes and gentylnes of al-
myghty god / he toke to hym an other mãnes wyfe / and
with her cõmytted auoutry / contrary to goddes lawe.
This woman was the wyfe to his true knyght called
Urye whiche at that tyme was in the kynges warres

as a valyaunt knyght. Dauyd than ferynge that his greuous offence of auoutry sholde be openly knowen/ sente for Urye/trustynge veryly at his comynge that he wolde reloȝte vnto his wyfe/ but fermely he denyed it/ and wolde not come at his sendynge for. Than Dauyd seynge that/ fonde the meanes by his lettres sente vnto Joab the chefe capytayne of his hoost that ỳ sayd Urye sholde be sette in the formest warde of the batayle/ and so for to be slayne/ whiche accordynge to his desyre was done/ and this good knyght Urye there suffred dethe. Beholde the accumulacyon and heppynge of synne vpon synne/ he was not satysfyed with ỳ grete offence of auoutry done agaynst almyghty god/ but shortly after commytted manslaughter. Auoutry in ony persone is to be abhorred/ and it is more to be abhorred yf mãslaughter be Joyned to it/ and namely the sleynge of so clene and soo holy a man to whome he was soo gretely beholden for his trouth and labours whiche he toke in his warres and besynes. Now more ouer how many grete benefytes hadde he before this of almyghty god/ wherby he myght not of very ryght breke the leest of his commaũdementes without grete vnkyndnes/ he neuertheiesse wolde not lette to commytte these abhominable synnes auoutry and manslaughter/ and a longe season laye and was accustomed in them. But yet lette vs call vnto our myndes how mercyfull almyghty god was vnto hym for all this. Our blyssed lorde almyghty god of his infynyte goodnes and mekenes sente a prophete vnto hym the whiche warned hym of his grete offences. And as soone as Dauyd was in wyll for to knowlege hymselfe gylty e/ and sayd. Peccaui domino. I haue offended my lorde god/ anone forth with all his synnes were

forgyuen. Is not the grete mercy & mekenes of almyghty god gretly to be magnifyed and spoken of / he shewed to Dauyd / after so grete benefytes gyuen vnto hym / after his greuous offences and very grete vnkyndnes so soone for to gyue hym mercy and forgyuenes. yes truly yet notwithstandynge for all this / anone he forgate the goodnes of almyghty god & agayne fell to synne in the synne of pryde / beynge proude of the grete nombre & multytude of his people agaynst the cõmaundement of the lawe of god / wherby all his grete vnkyndnes before was renewed more and more. What thynge myght he than trust to haue but onely the punyshement of god / whiche he gretly ferynge was meruayously penytent / and knowleged hymselfe greuously to haue offended our lord god askynge hym mercy / made this psalme with grete contrycyon and sorowe in his soule / wherby agayne he obteyned forgyuenes. Now ye vnderstande who made this psalme / what occasyon caused hym to wryte it / and what profyte he gate by the same. Whiche of vs now that were seke in ony parte of his body beynge in ieopardye of deth / wolde not dylygently serche for a medycyne wherwith he myght be heled / & fyrst make inquisycyon of hym that had the same sekenes before / wolde we not also put very trust and hope to haue remedy of our dysease by that medycyne wherby lyke maner sekenes and dyseases were cured before. Syth we now therfore haue herde tell for a trouth how gretly seke and diseased this prophete Dauyd was / not with sekenes of his body / but of his soule / & also with what medycyne he was cured and made hole. Let vs take hede and vse the same whan we be seke in lyke maner as he was by our synnes shortly to be cured / for he was a synner as we be /

but he dyd holsome penaũce makynge this holy psalme wherby he gate forgyuenes & was restored to his soules helth. We in lyke wyse by ofte sayenge and redynge this psalme with a contryte herte as he dyd/askynge mercy shall without doubte purchase and gete of our best and mercyfull lorde god forgyuenes for our synnes. This psalme is deuyded in thre partes. In the lyrst the mercy of god is asked. In the seconde reasons be made wherby the goodnes of god shold be moued to mercy. And in the thyrde is grete gladnes shewed for the vndoubtfull obteynynge of forgyuenes. All though almyghty god in his selfe and of his eternall beynge & nature is without mutabylyte or chaũge/yet dyuerse affectes be gyuen to hym in maner as be in man/as it myght be thought/somtyme wroth/& somtyme mercyfull/in case he myght be chaũged frõ wrath in to mekenes/but notwithstandynge as saynt James sayth. Apud deũ nulla trãsmutatio est neq; vicissitudinis obumbratio. God is without mutabylyte or chaũge/he is alway one For as we se the beme that cometh fro the sonne alwaye one in it selfe hurteth and greueth the eye that is not clene and perfyte/and conforteth the eye whiche is pure without ony chaunge of his operacyon. So almyghty god is called greuous vnto a synner infecte with the malyce of synne/and meke and gentyll vnto the ryghtwyse man that is purged from synne/this is done without mutabylyte in god. Truly as longe as a creature contynueth in ẏ wretchednes of synne/so longe shall he thynke that god is wroth with hym/lyke as the eye whyles it is sore/so longe shall the sonne beme be greuous and noysome to it/and neuer confortable tyll the sekenes and dysease be done awaye. Therfore Dauid consyderynge

in hymselfe how greuously he had offended almyghty god/and that man may bere & suffre his punysshement maketh his prayer ẏ he vouchesafe neyther to punysshe hym eternally by ẏ paynes of hell/neyther correcte hym by the paynes of purgatory/but to be meke & mercyfull to hym. Thre maner wayes almyghty god deleth with synners after thre diuers kyndes that be of them. Some maner of synners there be that contynue in theyr wretchednes tyll they dye/& those almyghty god punyssheth in ẏ eternall paynes of hell/the mynystres of those paynes be the deuylles. Some maner of synners there be ẏ somwhat before theyr deth hath begon to be penytent & amende theyr lyfe/& these almighty god punyssheth in ẏ paynes of purgatory whiche haue an ende/& they be mynystred by his aũgelles. Thyrdly some there be whiche by grace in this lyfe hath so punysshed themselfe by penaũce for theyr offences/ẏ they haue made a suffycyent recompence for them. And these almyghty god doth accepte by his infinyte mercy. Therfore this ꝓphete sayth

Dñe ne in furore tuo arguas me: neq; in ira tua corripias me. Miserere mei dñe qm̃ infirmus sum. Good lorde correcte me not in ẏ euerlastynge payne of hell/neyther punysshe me in the paynes of purgatory/haue mercy on me good lorde/for I am feble and weyke. Of a trouth euery man & woman shall stande before the trone of almyghty god at the daye of Jugement/& at ẏ tyme suche as neuer wolde be penytent for theyr offences in this lyfe shall be punysshed very sharply & greuously in the eternall paynes of hell/& with this moost sharpe & greuous worde spoken of almyghty god

Ite maledicti in ignẽ eternũ. Go ye cursed people in to the eternall fyre. They shall go awaye from his

emit i

psal. 6

face whose beaute can not be expressed/wheron the aungelles desyreth to loke & to beholde it. And also they shall departe with his curse/not in to a place of ony pleasure but of all dyspleasure & greuousnes. Whether/truly in to the fyre that neuer shall haue ende. For it shall be euerlastynge. In ignem eternũ. Where also shall be no frendshyp that is confortable/but on euery syde the horryble & ferefull syght of deuylles. Almyghty god sayth. Preparatus est diabolo et angelis eius. That fyre is prepared for the deuyl & his aũgelles. Take hede with what paynfulnes & bytternes they shall be reproued/forsaken and punysshed/whiche shall be turmented in that fyre. Therfore our prophete Dauid asketh of almyghty god to be delyuered from ẏ euerlastynge payne. Domine ne in furore tuo arguas me. In the euerlastynge punysshement almyghty god shall be soo greuous and intretable that yf all the aungelles and all the hole courte of heuen sholde praye for synners beynge in those paynes of hell/they sholde not be herde. Notwstandynge he deleth more mekely with the soules that be punysshed in the paynes of purgatory/for the whiche he hereth the prayers of good people. Elles as it is wryten in scrypture. Vanũ esset & in vtile pro defunctis exorare vt a peccatis soluãtur. It were vayne and vnprofytable to praye for them that be deed to thentent they may be delyuered from the paynes deserued for synne. It is without doubte ẏ god accepteth the prayers/sacrefyces and other good werkes offred to hym for ẏ soules in purgatory wherby they may be the sooner delyuered from payne. Of a trouth in that place is so grete acerbite of paynes ẏ no dyfference is bytwene

the paynes of hell and them/but onely eternite/the pay-
nes of hell be eternall/ and ẏ paynes of purgatory haue
an ende/therfore almyghty god dooth punysshe synners
very sharpely in these paynes all though they haue an
ende. And bycause of that our prophete prayeth sayenge
Neq; in ira tua corripias me. Correcte me not
good lord in the paynes of purgatory. The mercy of god
is grete vpon synners whiche wyll turne them to hym
by forsakyng theyr synnes/that where as they haue de-
serued eternal paynes/they may chaũge and mytygate
them in to temporal paynes in this lyfe by penaũce/& af-
ter they be deed to make full satysfaccyon in purgatory.
But syth these paynes be so greuous as no tongue can
tell/yet the mercy of god is so grete that yf they wyll in
this lyfe they may punysshe themselfe for theyr offence
agaynst almyghty god/and he accepteth your owne pu-
nysshement done here (yf it be suffycyent) so mercyfull ẏ
anone whan theyr soules be departed from the bodyes/
they shall neyther be cast in to hell neyther in to the pay-
nes of purgatory/but wout ony let to be in the gloryous
place of heuen. Our prophete therfore feryngе to offende
almyghty god/syth that afore tyme he was ouercomen
by his owne voluptuousnes/now moche more he dre-
deth lest he fayle & be faynt in hymselfe for fere of the byt-
ternes of these paynes/wherfore he sayth. Miserere
mei dñe quoniã infirmus sum. Blyssed lorde ha-
ue mercy on me/for of my selfe I haue no strength/lyke
as he myght saye. I was feble and faynt in resystynge
myn owne pleasure/& moche more feble I shall be to suf-
fre those grete paynes/for this cause good lorde neyther
punysshe me eternally in hell/neyther correcte me in the
paynes of purgatory/but accepte my penaunce whiche

my weykenes may suffice now in this lyke. Blyssed lorde thou arte alwaye good and mayst hurte no man/without he hymselfe be in the blame/not by thyn owne faute. For where as the sonne beme is confortable to ꝑ eye that is clene and hole/and greuous to the eye that is sore and watry/there is no blame in the sonne/but onely in the sekenes that is in the eye. Soo where that almyghty god rewardeth some with Joye and some with payne/no blame is in god/but onely in the synner whiche is so sore infecte with synne that almyghty god can do no lesse but punysshe hym as longe as he contynueth in that synne/all though almyghty god in hymselfe can not be but all good. This holy prophete therfore prayeth that he may be made hole of his greuous sekenes whiche is synne/sayenge. Sana me dñe. Good lorde make me hole. Truly that creature hath nede for to be made hole whiche is so sore vexed with greuous sekenes that vtterly can synde no rest in ony parte of his body/where also not onely the membres whiche be stronge fele trouble and payne/but as well they that be feble be troubled in lyke maner. It is the properte of synne to infecte ony creature in that maner wyse. For as Elaye the prophete sayth Cor impii quasi mare feruens quod quiescere non potest. The herte of a synfull persone is lyke vnto the troublous see whiche neuer hath reste. What thynge may be thought more troublous and more vnquyete than is the see whan that it rageth. Euen in lyke wyse is the herte of a synfull persone. ¶ Saynt Ambrose asketh this questyon as thus. What payne is more greuous than is the woũde of a mannes conscyence inwardly/it troubleth/it vexeth/it pryeketh/it tereth/and also it crucyfyeth the mynde/and it sterteth vpsodowne

the memory/it cõfoũdeth the reason/it troubeth the wyll and vnquyeteth the soule. Therfore our prophete addeth in his prayer. **Quoniam conturbata sunt omnia ossa mea/et anima mea turbata est valde.** Lorde make me hole/for all the partes of my body be wt out rest/& my soule is sore troubled. Wherof cometh this grete trouble but onely of synne/whiche turneth awaye the face of god from synners. We rede in scrypture that on a tyme the see was very troublous/whyles our sauyour Jesu Chryst onces slepte in a shyppe all the see was moued and stered with stormy tempestes/but anone as he opened his eyen with one worde it was swaged and at rest. Whiche trouble and vnquyetnes of the see sygnyfyeth the trouble of the soule whan almyghty god turneth away his face from the synner. For it is wryten in an other place. **Auerteute te faciem tuã turbabuntur.** Whan thou good lorde turnest awaye thy face all thynges shall be troubled. Therfore ỹ vexacyon of the soule shall not be mytygate & done away vnto the tyme our mercyfull lorde god turne hymselfe vnto ỹ synner. Our lorde shall turne hymselfe as soone as ỹ synner wyll be conuerted from his synfull lyfe. He promysed so to do by his prophete zachary/sayenge. **Cõuertimini ad me et ego cõuertar ad vos.** Be ye turned to me and I shall be turned vnto you. O blysfed lorde how redy is thy mercy to synners whiche wyll turne them to the by doynge penaũce/that thou wolde vouchesaufe to promyse thyselfe to be turned to them as soone as they shall turne themselfe vnto the. Therfore our prophete sayth to the. **Sed tu dñe vsqz quo.** Good lorde why taryest thou so longe/as he myght saye. Thou knowest

to be turned agayne to hym/delyuetyng his soule from all perys/he forteyeth his reason by his mercy sayenge **Propter misericordiam tuam.** Good lorde saue me for thy grete mercy. Not oncly he legeth his mercy to hynde his reason/but also his wysdome/for bycause he is his creature and of his operacyon/therfore god of his wysdome sholde not suffre hym to perysshe. It sholde seme that he was create of god but in vayne and for no thynge/without he might come to the ende that he was made for/he was brought forth in to this worlde by his creacyon/to thentent he sholde knowe god/& that knowlege had sholde loue hym/and in that loue he sholde alwaye bere god in his remembraunce/and neuer sease in gyuynge thankes to hym for his innumerable benefytes. But these thynges can not be done in purgatory/& moche lesse in hell/for in purgatory is soo grete sorowe for the innumerable paynes/that the soules there may scante haue remembraunce of ony thynge elles saue on those paynes. Syth it is so ꝑ the sorowes of this worlde more vehemently occuppeth the mynde than doth the pleasures/and also the pleasures of this worlde (yf they be grete and ouer many) wyll not suffre the soule to remembre it selfe/moche lesse therfore it shall haue ony remembraunce abydynge in turmentes/for cause also the paynes of purgatory be moche more than the paynes of this worlde/who may remembre god as he ought to do beynge in that paynfull place/therfore ꝑ prophete sayth **Quoniã non est in morte qui memor sit tui.** No creature beynge in purgatory may haue the in remembraūce as he sholde. Than syth it is so that in purgatory we can not laude and prayse god how shall we do yf we be in hell/truly in that terryble place no crea-

ture shall neyther loue god/neyther laude hym. But al-
waye they shall be enured with contynuall hatred and
blasphemynges/cryenge out vpon almyghty god and
despysyng his holy name. This prophete for this cause
addeth sayenge. In inferno autē quis confitebi
tur tibi. Blyssed lorde what creature shall honour and
worshyp the in hell. Thyrdly he fortefyeth his reason by
the ryghtwysnesse of god on this wyse. God is ryght-
wyse/wherfore he may not of ryght punysshe twyse for
one and the same cause/an offence ones punysshed it is
no ryght that the same be punysshed agayne. The good
nes of almyghty god gyueth vs tyme and space to pu-
nysshe our owne selfe by doynge dewe penaunce for our
trespaces/and that done suffycyently he is content so to
forgyue vs without ony more punysshement/whiche
saynt Poule wytnesseth sayenge. Si nos metipsos
diiudicaremus nō vtiq; diiudicaremur. If we
gyue streyght iudgement agaynst our selfe by doynge
dewe penaūce/almyghty god shall neuer after iudge vs
by his streyght punysshement. The holy prophete she-
weth what payne and punysshement he vseth agaynst
hyselfe sayenge. Laboraui ī gemitu meo. I haue
laboured in my wepynge. The wepynge hertely for syn
nes is of so grete vertue and strength vnto god that for
one wepynge comynge fro ẏ herte of a synner/our lorde
forgyueth his trespace. Nā in quacūq; hora pec-
cator ingemuerit saluus erit. For whan so euer a
synner wepeth & wayleth hertely for his synnes/he shall
be saued/wepynge doth that thynge in the soule whiche
rubbynge and fretynge doth in the yren. Rubbynge ta-
keth awaye ruste and cankerynge from the yren. And

weppynge putteth awaye from the soule the infection of synne. The yren with rubbynge anone wyll shyne full bryght. So the soule with weppynge is made fayre and whyte. Weppynge cometh of the very sorowe from the herte/lyke as synne is caused & cometh of the vnlawfull pleasures of the body. Therfore as the vnfayned sorowe of the herte putteth awaye the vnlawfull pleasures of the body. So doth herty weppynge for synne expell synne and is a sufficyent and iuste recompence for it. But here it is to be noted that the prophete sayd not onely he wepte/but also he sayd. Laboraui in gemitu meo. I haue laboured in my weppynge/what other thynge is it to labour in weppynge/but as we myght saye/almoost to be made wery with weppynge. Therfore this prophete wayled & wepte oftentymes for his synnes/in so moche he thought in hymselfe for the grete labours in his weppynges almoost for to haue ben ouercomen/to thentent he myght dewly and sufficyently punysshe his body in this lyfe. Also he wepte not onely/but also very sore & pytefully/for bycause he myght wasshe euery synne in hym with his bytter teres. In lyke wyse as we se by rusty & cankred pottes whan they shall be made clene/fyrst they rubbe away the rust/& after that wasshe it with water. So dyd this holy prophete/fyrst by his weppynge scoured and made full clene his soule from the rustynesse and cankrynge of his foule synne/& after washed it with his weppynge teres. He made his promesse not onely ones or twyse so to do/but also euery nyght to wepe and wayle/ he sayth. Lauabo per singulas noctes lectum meũ lachrymis meis. I shall euery nyght wasshe my bedde with my weppynge teres. And by this sayd

bedde is vnderstande the fylthy voluptuousnes of the body/ wherin the synner waltereth and wrappeth hym selfe/ lyke as a sowe waloweth in the stynkyng gore pyt or in ẏ puddell. If thou wylte vnderstande by the nyghtes the derknes of synnes/ than it is all one to wasshe euery nyght thy bedde and to wepe and wayle the pleasure of thy body by the sorowfull remembraunce of all thy synnes one after an other. It foloweth agayne in the same. Stratum meū rigabo. I shall wasshe my bedde. By this bedde is vnderstande the hepe and multytude of synnes wherin all be heped & gadered togyder vpon a rocke. Than yf euery oblectacyon of synne shall be done awaye by wepynge teres/ it may well be called a grete shoure or a flode of them wherwith the hepe of synnes shall be wasshed awaye. Fourthly he maketh his reason by the grete power of almyghty god by this maner. It semeth not soo grete a mageste to exercyse and proue his strength vpon a feble and weyke persone/ for than it sholde be as Job sayth. Cōtra foliū quod vento rapitur potentiam ostēderet suā. He sholde shewe and proue his strength agaynst the lefe that with a lytell wynde is wagged and blowen downe. It becometh not hym so to do whiche hath all power & is almyghty/ but rather that he defende and saue them that be impotent and feble/ for of them that folysshely dyd tempte the goodnes of almyghty god/ it is wryten. Et saluauit eos propter nomen suū vt notā faceret potentiam suā. He saued them for his holy name that his power myght be knowen. On this wyse without doubte the power of almyghty god is shewed to his grete honour and glory. What prayse were it to a

gyaũt to fyght agaynst a gnat/or how shold his strength be knowen all though he haue the better of the gnatte. Sholde he not be dyspraysed for that vyctory. Grete laude and prayse is in wylde beestes lackynge reason/that they wyll forgyue and not venge themselfe vpon other weyker beestes that knowlegeth theyr feblenes & bowe downe to them/they abstayne from theyr cruelte & malyce. Parcere pstratis vult nobilis ira leonis. The lyon is so noble that in his angre he wyll not hurte the beest that falleth downe and meketh hymselfe vnto hym. Shall not therfore god to whome is ascrybed all goodnes & prayse that may be in ony creature be meke and gentyll/and shal he not be pacyent and spare weyke and feble creatures mekynge themselfe and knowynge theyr owne infyrmyte. Yes doubtles/for the more that a man is endued with the vertue of strength/the more meke and gentyll shall he be. Therfore almyghty god that is moost myghty of all must nedes be moost gentyll and meke. The prophete therfore sheweth his feblenes wyllynge therby to moue the goodnes of god to mercy and pyte. Turbatus est a furore oculus meus. He sayth good lorde the eye of my soule is troubled and fered of thyn infynyte punysshement. In an other place he sayth. Quis nouit potestatẽ ire tue: aut pre timore iram tuã dinumerare. Blyssed lorde who may knowe the gretnes of thy punysshement/or for fere dare take vpon hym to mesure it. He therfore consyderynge in hymselfe the grete punysshement of almyghty god/& in maner as he wolde mesure it/perceyueth well that it is moche. It is no meruayle than though he fere also quake for fere and alway be in drede of the punysshement of god or euer it fall vpon hym/beholdynge also

with the eye of his soule the cruelte of his infinyte payne (whiche as we sayd before can not be mytygate) how may he be but sore troubled bothe in soule and in body. Therfore with grete fere and drede prostrate before almyghty god he sayth. **Turbatus est a furore oculus meus.** Good lorde the eye of my soule is sore troubled for fere of thyn euerlastyng punysshement / and not onely blysled sauyour I doo suffre this / but also I am ofte ouercomen of myn enemyes / the flesshe / the worlde and the deuylles / that veterly my strengthes be gone. I am brought to nought & waxe feble and olde not able of myne owne selfe to stande in theyr handes. **Inuetecaui inter omnes inimicos meos.** I am olde and vnwyldy haupnge no strength to withstande myn enemyes. The hole effecte of this fourthe reason is this. Syth it is so that this prophete is in so grete feblenes & submytrynge hymselfe all hole to god / he of his grete power may not be but merryfull vnto hym. The thyrde parte of this psalme is yet behynde / wherin ỹ prophete trustynge verply of forgyuenes Joyeth in hymselfe with a bolde and hardy spiryte. The vertue & strength of the grace of god is meruaylous / that where it ones perfeth and entreth in to ỹ soule of ony creature it maketh hym bolde & to hope well / in so moche that he dare make batayle ageynst his enemyes. Take hede and beholde the sodayne chaũge of this prophete caused by the goodnes of god / where but late he was vexed & troubled with fere & drede / neuertheles now beynge conforted by the grace of almyghty god / he hath audacite to despyse his enemyes and cõmaunde them to go awaye fro hym he sayth. **Discedite a me oĩes qui operamini iniquitatem.** All ye that be the doers of wyckednes I

cõmaunde you go from me. Truly the doers of wyckednes be they whiche beyeth themselfe and be aboute to cause synnes to be done / lyke as the dampned spirytes were fyrst / by whose entysement synne entred fyrst in to mannes soule. Of this dyspolycyon be the wycked & malycyous deuylles whiche neuer go aboute other thynge but that they may craftely dereyue with theyr fraudis & bryngе mennes soules in to the snares of synne. Therfore this prophete sayth vnto them. Discedite a me oēs qui operamini iniq̄tatē. Go fro me all ye that be the doers of wyckednes. He sheweth the reason why they ought to go from hym / for bycause he longeth not to them / as longe as he was the seruaūt of synne / so longe was he vnder ꝑ power of sathan and his mynystres. But now syth that by true penaūce he hath turned hym selfe vnto almyghty god & hath vtterly cast awaye and forsaken his synnes / he is clene deliuered from ꝑ power of the deuylles / but what is ꝑ cause of this / it folowyth. Q ñ exaudiuit dñs vocem fletus mei. For our lorde of his goodnes hath herde the voyce of my weppynge. Take hede how grete the vertue is of weppynge teres that whan they be shedde from the herte of a true penytent / anone they ascende in to ꝑ hygh trone of almyghty god / and also they be herde in his ere / they be not herde onely / but also they be graciously herde / the peticyon asked by them is graunted / and taken in to the bosome of the hygh magestie of god. And for that cause he sayth thus. Q uoniā exaudiuit dominus vocem fletus mei. Exaudiuit dominus deprecationem meam: dominus orationem meam suscepit. Our lorde hath herde the voyce of my weppynge. Our

lorde hath herde my prayer/and also acceptably take vp
my peryepon. Now here gyue hede with how grete in-
warde Joye this prophete auaunceth hymselfe whan he
doubleth and so ofte rehersith þ he is graciously herde
of almyghty god. Truly the Joye that a true penytent
hath is grete whan he vnderstandeth and knoweth hym
selfe to be at lyberte from the scruytude and daunger of
synne. The prophete is Joyfull & glad that he is clene
delyuered from the power of his aduersaryes/and ma-
keth imprecacyon agaynst them that they for theyr ma
lyce may be shamed and gretly troubled. Certaynly the
deuylles ought to be ashamed and not vnworthy whan
they so vehemently do agaynst almyghty god theyr ma
ker/they be not ashamed to drawe & enduce vnto theyr
seruyce those persones whiche studyeth gladly to serue
almyghty god/& of this they ought to be more ashamed
that the same persones whiche they thynke veryly be sure
ly in theyr possessyon & as creatures forsaken of our lord
god/neuertheles as soone as they be penytent and wyl-
lynge to forsake theyr synnes/they be vtterly delyuered
from theyr power/and also they dare noo more medell
with them/for the whiche they be sore vexed and trou-
bled seynge theyr praye whether they wyll or wyll not
to be taken awaye fro them. Certaynly than they gnash
with theyr tethe/they waple/they be full of wrathe and
waxe wood/& that they may ofte be vexed on this wyse
the prophete maketh this imprecacyon. **Erubescãt et conturbentur vehementer oẽs inimici mei.**
This imprecacyon is good & ryghtwyse/for why/grete
honour by it is gyuen to almyghty god/grete helpe and
socour vnto them that be penytent/grete Joye to them
that be ryghtwyse of ouercomynge theyr enemyes/and

meruayllous grete confusyon vnto the deuylles / wher-
fore the prophete agayne maketh his imprecacyon desy
rynge that synners may be turned to god / and forsake
theyr synfull lyfe / and by that the deuylles may be more
and more ashamed. Conuertantur et erubescant.
Blyssed lorde gyue synners that grace they may be tur-
ned vnto the / to the grete shame and confusyon of the de-
uylles. Ualde velociter. And graunte that it may
be done shortly.

Beati quorum.

2

32

THis psalme of a good congruence and
not vnworthy is called a penytencyal
psalme bycause penaūce is so diligent
ly treated & spoken of in it. Fyrst ỹ pro
phete prayseth them whose synnes be
vtterly done away by penaūce. Agay-
ne he sheweth ỹ wretchednes of those
that forsake penaūce. Also he sheweth thoccasyon & ma-
ner of contrycyon / confessyon / & satysfaccyon / whiche be
the thre partes of penaūce. Fyrst he prayseth gretly the
vertue of cōtrycyon / namely where as there is a full pur
pose of confessyon. He techeth also the necessyte of it. He
sheweth also ỹ impedymentes of it / & remedyes for the
same. He cōforteth & lyfteth vp them ỹ be weyke in soule
He calleth agayne those that be out of the ryght waye to
come to blysse / & in maner threteth them. He promyseth
dampnacyon to them ỹ refuseth penaunce / to them that
doth it forgyuenes / to them that go forwarde & profyte
in it Joye. And last he promyseth eternall glory to those

that be perfyte. This holy prophete goth shortly on all these in ẏ same ordres as we haue rehersed to you. It is grete prayse to them whose synnes be done away by penaũce to be called blyssed. And truly there is no thynge elles in this worlde that may so spedefully cause ony creature to be blyssed/as purgynge of synne by penaũce. For bodyly helth/fayrnes or beaute/strength/agilite or actyuenes/honours/rychesse/ꝛ other suche pleasures worldly/rather brynge a man out of the ryght and true waye of beatytude/whiche dayly we may beholde ꝛ perceyue in many/that yf they had wanted these pleasures sholde more dylygently haue holden themselfe in the path that bryngeth ꝛ ledeth vs vnto the blyssed lyfe. No creature lyueth ẏ neuer dyd amysse. For as saynt James sayth.

In multis offendimus omnes. We all haue offended in many causes/he that hath offended hath erred and gone out of the ryght waye. And the comȳge agayne in to the ryght waye is onely made open and shewed to hym by penaunce. Therfore onely they that be penytent are blyssed/for they and none other take theyr Journey in to the heuenly countre where is very blyssednes. Now in this lyfe by true fayth and hope/and after in very dede. But syth penaũce hath thre dyuers partes/that is to saye/contrycyon/confessyon/and satysfaccyon/the more dylygently that ony creature exercyseth hymselfe in euerychone of them/the more nere he is vnto the eternall blysse/for by those thre lyke as by soo many instrumentes/we make a perfyte rasynge ꝛ clensynge of the soule frõ synnes. Whan we be aboute to rase ꝛ do awaye ony maner wrytynge/we fyrst scrape ẏ paper/ꝛ by that rasure or scrapynge somwhat is taken awaye of the lettres/ꝛ as a deformite of the very perfyte knowlege/that the lettres may not be perceyued ꝛ dyscerned but derkly

yf we rase it agayne the lettres shal than be vtterly done away & put out of knowlege/& yf we do so ꝑ thyrde tyme than shal no thynge of the leest lettre be seen but as clene as euer it was. So in lyke maner we shall remembre to be done in our soules for doynge awaye of our synnes by the thre partes of penaũce. By ꝑ vertue of cõtrycyon our synnes be forgyuen/by confessyon they be forgoten/but by satysfaccyon they be so clene done away ꝑ nosygne or token remayneth in ony condicyon of them/but as clene as euer we were. All be it after contrycyon & confessyon synne be done away/yet a duty remayneth in the soule ꝑ nedes must be payed & perfourmed by suffrynge payne. For all though by cõtricyon & cõfessyon ꝑ payne eternall that we sholde haue suffred be done away/neuertheles there abydeth in ꝑ soule a certayne taxacion or duty whi che without doubte must nedes be cõtent & satysfyed eyther here in this lyf by tempoꝛal payne or elles after this lyfe in purgatory. But where as ony creature haue made due satysfaccyon in this lyfe he neuer after shall suffre more payne/& also he is clene out of dette & no thynge after that shall neuer be claymed of hym/wherfore ꝑ prophete sayth. **Beati quoꝝ remisse sũt iniqtates.** Blyssed be they whose synnes be forgyuen. Beholde fyrst the remyssyon of synne by contrycyon. **Et quoꝝ tecta sunt peccata.** Blyssed be they whose synnes be hydde and put out of knowlege/whiche is done by confessyon. **Beatus vir cui non imputauit dñs peccatũ.** Blyssed is he to whome our lorde hath not imputed or layd ony synne to his charge. Beholde ꝑ thyrde tyme the hole & perfyte doynge away of synne by satisfaccion. Many there be ꝑ wayle & be contryte & also confesse theyr synnes/but scant one amonge a thousand can be fũde that

doth dewe satysfaccyon. Therfore where as before the prophete shewed in the plurell nombre signyfyenge that many were blysſed whose synnes be forgyuen / couered and put out of knowlege / now he speketh in the syngu-ler nombre signyfyenge that fewe be whiche do dewe sa-tysfaccyon. **Beatus vir cui non imputauit do-minus peccatū.** Blysſed is that creature to whome our lorde hath imputed no synne. The mercy and good-nes of almyghty god shewed vpon synners is meruay-lous grete whiche the more ꝑ they call vnto theyr owne mynde and expresse theyr owne tresspaces / so moche the more he forgeteth ⁊ putteth them out of his mynde / and the more dylygently they shewe them without glose or decepte to thentent they may be openly knowen by con-fessyon ꝑ more besyly he couereth ⁊ putteth them out of knowlege ⁊ last / the more ꝑ they thynke ⁊ ascrybe theyr offences to theyr owne grete vnkyndnes punysshynge themselfe for theyr errours / so moche lesse he layeth ony tresspace to theyr charge / but vtterly he taketh awaye theyr synne and leueth no thynge of it behynde. We be shewed ⁊ warned ꝑ it is not onely ynough to be contrypte and cõfessed for our offences / but also we must be besy in doynge good werkes to make satysfaccyon for them. For yf we be neclygẽt in this thyrde parte of penaũce whiche is satysfaccyon. It is to be fered lest in vs be some maner preuy gyle or faute / wherby we be decepued / lyke as we se / yf a tree hath brought forth buddes ⁊ floures / ⁊ after that bryngeth forth no fruyte / we thynke verily ꝑ some defaute is within the tree whiche is cause therof. Euen so in mannes soule whiche fyrst hath brought forth the budde of contrycyon / and after the floure / confessyon yf at the last it bryngе not forth the good werkes of satys-

faccyon it is to be drad leest ony preuy gyle or deceyte re-
mayne styll in the soule/that is to saye/it is not very con
tryte and truly confessed/there lacketh very cōtrycyon &
true confessyon. That persone whiche hath all thre par-
tes of penaūce/contrycyon/confessyon/and satysfaccyon
is neuer begyled/but doubtles he goth in ẏ ryght path
that ledeth the waye vnto euerlastynge blysse/therfore ẏ
prophete addeth sayenge. Nec est in spiritu eius
dolus. He that hath done his duty & constrayned hym
selfe so besyly and many tymes to make satysfaccyon for
his offences that our lorde in ony condycyon shall im-
pute no trespace or faute vnto hym/truly in his soule is
no deceyte nor gyle eyther of vntrue contrycyon or fay-
ned confessyon. In this lyfe contrycyon may soone be
had by the grace of god with a lytell sorowe. Also the sa-
crament of absolucyon is a grete helpe vnto them that
hath made theyr hole cōfessyon. For it is sayd of almygh-
ty god to them that hath power for to here confessyon.
Quorū remiseritis peccata remittuntur eis.
The iniunccyon of a good dede in the waye of satysfac-
cyon of a mannes owne ghostly father hath grete vertue
but yf it be taken with a good wyll/it is of moche more
effycacy and strength/for it is wrytē. Melior est obe-
dientia q̄ stultorum victime. Obedyence is bet-
ter than folysshe sacrefyce. Now yf we refuse and take
no hede to that thynge wherof the prophete admonys-
sheth vs/we be gretly to be blamed and not without a
cause/syth onely by that waye we must come to eternall
blysse. For yf we wyll not study and be aboute to purge
our soules by these meanes/by ẏ thre partes of penaūce
afore rehersed/we take not the waye to blysse/but vnto
mysery & wretchednes. Truly as in heuen where is all

goodnes & pleasure without ende is very blysse. So in hell where as is all euyl & no pleasure is mooste wretchednes/to the whiche mysery we be brought by our synne. And cõtrary wyse we be brought to blysse by purgynge of our synnes. Moze ouer yf ỹ fylthynes of synne be ones conceyued in the soule/& longe cõtynue therby vnhappy custome/it maketh foule & infecteth it moze & moze/as we se by bzyne oz ony other stynkynge lycour put in a vessell/the longer it be kepte in ỹ same/so moche moze it maketh foule the vessell & cozrupteth it. An other example. As we se a byle oz botche full of matter & fylth ỹ moze & the lenger it be hyd/the moze groweth the cozrupcyon & venemous infeccyon of it/& also perceth to ỹ bones & cozrupteth them. In lyke wyse ỹ lenger ỹ synnes be kepte close in ỹ soules/the moze feble they be made & the moze cõtagyously cozrupte. Also they infecte ỹ stronge partes of the soule/the vertues of ỹ soule/& bryngeth them out of custome of doynge good werkes. The pphete folowynge the sayd symplytude addeth/sayenge. **Quĩ tacui inueterauerũt ossa mea.** Bycause I purged not my soule by cõtricyon & true cõfessyon of my synnes/but pzyuely dyd holde my peas and kepte them within me/therfoze the vertues of it be consumed by longe contynuaũce in the fylthynes of synne. **Dum clamarẽ tota die.** And this was done notwithstandynge/I cryed out and made my vaũte all daye/how may this be/the pzophete befoze sayth he helde his peas/& now he sheweth that he cryed all daye/peraucnture he kepte secrete one thynge & shewed an other. Truly yf we our selfe haue done ony thynge that is good/anone we be glad to shewe it openly to the knowlege of euery man. And contrary wyse yf we haue done an cuyll dede oz ony thynge amysse/we do as

moche as we can possybly to hyde it. If also we do ony thyge ẏ is prayse worthy/ we shewe it ⁊ in maner crye it out ouer all/ ⁊ yf we do shrewedly/ we hyde it/ we holde our peas ⁊ kepe it secrete. So perauēture ẏ ꝓphete shewed his owne laudes ⁊ prayses ⁊ kepte secrete his offences/ wherof he sholde accuse hyselfe/ for ẏ cause he sayd. Q m̄ tacui inueterauerūt ossa mea dū clamarē tota die. Bycause I dyd holde my peas ⁊ wolde not accuse my defautes/ ⁊ also shewed openly and made my vaūt of al my wel doynges ⁊ prayses/ therfore ẏ vertues of my soule were longe dyscōtynued ⁊ brought out of vse Thoccasyon ẏ causeth ⁊ bryngeth vs to wretchednes is yf we shewe not ⁊ accuse our selfe of all our synnes by confessyon/ but kepe them secrete. But by what occasyon be we wrought ⁊ ledde in to the ryght waye of very blysse. The wyse man sayth. Timor dñi expellit pctm̄. The drede of god putteth away synne. Wherfore ẏ drede of god is ẏ very begynynge of puttynge away of synne/ let vs call to remembraūce the sayenge of saynt Poule to the romaynes/ where he threteth them ẏ lye cōtynually in synne ⁊ wyll do no penaūce. S cōm duritiā tuā ⁊ cor ipenitēs: thesaurizas tibi irā in die ire. That is to saye/ we prouoke ẏ goodnes of almyghty god to punysshe vs bycause of our sturdynes/ ⁊ wyll not turne to hym by doynge penaūce/ ⁊ in maner we gyue hym occasyon to shewe vengeaūce ⁊ destroy vs bothe body ⁊ soule. For truly ouer our hedes hangeth a swerde euer mouynge ⁊ redy by the power of god/ whose stroke whan it shal come shall be so moche ẏ more greuous ẏ we so longe by our grete ⁊ many folde vnkyndnes haue caused almyghty god and prouoked hym to more dyspleasure/ whiche

wolde god we all were in mynde to remẽbre/ for the pro-
phete bereth wytnesse that he toke occasyon to forsake
his synne and turne hymselfe to our blyssed & mercyfull
lorde god/by ꝑ fere of his grete punysshement/sayenge.
Quoniam die ac nocte grauata est super me
manus tua cõuersus sum. Good lorde I haue tur-
ned to the/for why/the fere of thy grete punysshement
troubleth me bothe daye and nyght and at all tymes/
Dauyd vnderstode that almyghty god was dysplea-
sed with hym/by the wordes spoken of the prophete Na-
than/sayenge. **Non recedet de domo tua gla-**
dius eo q̃ despexeris me. I shall punysshe the and
thy lygnage bycause thou despysed me. By the whiche
wordes the herte of Dauid had as sore a stroke whan he
remembred his synne/as it had ben persed thrugh with
the sharpest thorne that myght be. For doubtles the re-
membraũce of synne prycketh & teareth the conscyence of
a penytent creature euen as sore as the thorne doth that
is stycked fast in a mannes body. This holy prophete by
the sore & bytter pryckynge of his conscyence was made
so sorowfull & so full of wretchednes/that he is fayne to
turne to almyghty god. Also he is comen agayne to hym
selfe/where as before he was beside hymselfe. Euery syn
ner not wyllynge to forsake his synne is beside hymselfe
For our sauyour sayd **Vbi est thesaurus tuus ibi**
est & cor tuũ. Where thy treasure is/there is thyn hert
And saynt Austyn sayth. **Verius est ibi animus**
vbi amat: q̃ vbi animat. The mynde of a man is
more there where as it loueth than it is vpon hymselfe.
Dauid therfore beynge in loue with Bersabe had more
mynde on her than on hymselfe. Neuertheles whan his

conscyence by the remembrauñce of his synne was pryc-
ked/lyke as I myght be thrust thrugh with a thorne/ & he comen agayne to hymselfe/ ferynge and sorowynge/ he turned to our lorde god & forsoke his synne. He sayth.

Conuersus sum in erumpna mea dum con-
figitur spina. Good lorde whan my conscyence was sore prycked by the remembraunce of myne owne wret-
chednes I turned myselfe to the. ¶ There be two thyn-
ges therfore whiche be the very cause that we turne our selfe vnto almyghty god. One is whan we call to mynde his ferefull and greuous punysshement. That other is the sorowe in our hertes whan we remembre the mul-
tytude of our synnes/ wherby our best and moost meke lorde god is gretly dyscontent with vs. The fere of the punysshement of god is cause of sorowe for synne/ and who so euer is in the calamyte of this grete fere and so-
rowe/ he turneth hymselfe vnto almyghty god with-
out doubte/ and the mouynge of the soule fyrst caused of fere/ and after of sorowe referred vnto god is called con-
trycyon/ whiche is the fyrste parte of penaunce. After that foloweth the seconde parte whiche we sayd is con-
fessyon. It is not ynough for a penytent to be contryte for his synnes/ but also he must shewe them all vnto a preest his ghostly father whan he hath cõuenyent tyme and space so to do. For as we sayd before/ yf we our selfe hyde and couer our synnes/ almyghty god shall vncouer them. And yf we agayne make open and shewe them/ he shall hyde and put them out of knowlege. Dauyd therfore whan by the remembrauñce of his synnes was prycked in his conscyence lyke as he hadde ben thraste thrugh the herte with a thorne/ turned hymselfe vnto al myghty god with all his herte/ and confessed his synne

to the prophete of god comynge to hym/sayd. Peccaui domino. I haue offended my lord god. And we in lyke maner whiche be compuncte & grudge in our cõscyence whan we remembre the grete multytude of our synnes wherby we haue gretly displeased almyghty god/let vs accuse our selfe & shewe our synnes by a true & hole confessyon/that euery one of vs may say w̃ the prophete this that foloweth. Delictũ meum cognitũ tibi feci. Good lorde I myselfe haue knowleged & made open my trespace vnto the. And thyrdly we shall be about euer as moche as we may to make amendes for our offences by the werkes of satysfaccyon/ẏ our synnes in ony cõdicion be not layd to our charge at ony tyme. For all though contrycyon causeth forgyuenes of synne and cõfessyon couereth & putteth it out of knowlege/neuertheles satysfaccion doth rase & expell it so clene away that no sygne can euer after be spyed of it. In the olde la we there were certayne sacrefyces/certayne oblacyons/& certayn ceremonyes assygned accordynge to the dyuersytees of synnes/wherby amendes sholde be made for them/notwithstandyng Dauyd for fere & shame that his offences sholde be knowen vnto the people wolde not vse ony of thole ceremonyes. I fere me/many now a dayes be of ẏ condicyon they wyll not wepe/they wyll not sorowe/they wyll not abstayne frõ theyr olde customes & vse/leest it sholde be thought ẏ they had done amysse. Here bretherne let not vs do so/let vs appere & shewe our selfe euen as we be. Truly all we be synners/for yf we saye no synne is in vs we condempne our selfe & saye not trouth/therfore let vs shewe ourselfe as synners. And syth it is cõuenyent & accordynge for synners to wayle/to wepe/to faste/& to abstayne from the voluptuous pleasures of theyr bodyes

we muſt eyther wepe & wayle in this lyfe with profytable weppynge teres wherwith ꝑ ſoule is waſſhed & made clene from ſynne/ elles ſhall we wayle & wepe after this lyfe with vnprofytable teres whiche intollerably ſhall ſcalde & brenne our bodyes/ and that without ende/ let vs therfore folowe the penaunce of Mary magdaleyne and do therafter/ let not worldly ſhame fere vs to wepe for our ſynnes/ let no maner of ſhamefaſtnes cauſe vs to do the cõtrary/ but that we may wayle at ony tyme and take ſharpe payne on vs whiche is due for ſynne/ to the entent we may all ſaye with ꝑ prophete whiche ſoloweth. **Et iuſticiã meã non abſcondi.** Good lorde I haue knowleged myn vnrightwyſines vnto the. I haue not kepte it ſecrete. Forthermore it may ſo be that a perſone wayle & be very contryte for his offences all be it he may not haue an able & cõuenyent ghoſtly father whan he wolde. It may alſo fortune a man to be ſorry for his ſynne & to be confeſſed of the ſame/ yet perauenture the ſtroke of deth whiche is ímportune and can not be voyded may be ſo nygh hym that he can haue no tyme and ſpace for to make ſatyſfaccyon for his offences. For this cauſe leeſt that ony creature ſholde deſpayre & haue ony myſtruſte in the grete mercy of god. The holy prophete ſheweth how grete the vertue is of contrycyon with a full purpoſe of confeſſyon. Onely contrycyon with a full purpoſe of confeſſyon taketh awaye the gylte of ſynne. So that who ſoeuer is cõtryte & purpoſynge to be cõfeſſed yf he myght/ & fall not agayne to ſynne/ ſhal neuer be dãpned/ neuertheles I can not tell of ony bonde abyde in the ſoule after ꝑ ſynne be take away/ of ony payne tared by the ryghtwyſines of god due for ſynne/ whiche payne eyther muſt be ſatyſfyed & done away in this lyfe by the werkes of ſatiſfaccyon/ or elles in purgatory by ſuffrynge

of sharpe and greuous paynes there. But notwithstandynge as we sayd before the synne is done awaye by contrycyon with a full purpose of confessyon. This holy prophete sayth. Dixi confitebor aduersum me iniusticiam meã dño: & tu remisisti impietatem peccati mei. I haue had a full purpose to confesse myn owne vnryghtwysnes/ myn owne trespace agaynst my selfe vnto my lorde god/ and thou good lorde hast forgyuen my synne. Beholde/ his synne is forgyuen bycause he purposed to be truly confessed. Many thynges ben requyred to a true and hole confessyon. Fyrst that the penytent confesse all his synnes togyder & leue none behynde wherfore he sayth. Confitebor. I shall knowlege togyder all my synnes/ not accusynge his fate or destenye/ nor ony cõstellacyon/ neyther ỹ deuyll or ony other thynge/ but onely his owne selfe/ therfore he sayth. Aduersum me. I shall make confessyon agaynst my selfe and none other. But what shall he cõfesse/ truly his owne errours in brekynge the cõmaũdement of god/ how oft he hath declyned vnryghtfully and cõtrary to his lawe. He shall not confesse an other mãnes trespace/ but onely his owne/ therfore it foloweth. Iniusticiã meã. I shall cõfesse myn owne faute/ myn owne synne/ myn owne vnryghtwysnes/ & to whome shall he knowlege hymselfe guylty/ & to what entent. Domino. Verely to our lorde god/ & to his honour/ to the confusyon of the deuyl/ & also to recouer his owne soules helthe. Who so euer on this wyse haue a full purpose to shewe his synne by cõfessyon with sorowe & penaũce of contrycyon for the same/ in case he deth come vpon hym immedyatly/ yet sholde he neuer suffre eternall dampnacyon. But verely/ confessyon

shewynge of synne/helpe doynge of good werkes for satysf
faccyon/shall neuer be sufficyent without some sorowe &
penaūce for the same. For without doubte penaūce and
contrycyon is so necessary vnto these that wyll be saued
that without them (yf they haue synned) theyr synne can
not be forgyuen. And I praye you who syueth that ne-
uer synned. Nec̄ enim est homo qui nō peccet.
Scrypture sayth none. Syth therfore euery man & wo-
man be synners/we all haue nede of cōtrycyon/for with-
out it we shall neuer come to heuen. Peter offended gre-
uously in denyenge his mayster Chryst. Poule in purse-
wynge his chirche. Mary magdaleyne synned greuous-
ly in mysusynge ỳ pleasures of her body/& many other
without nombre were synners/almost so many as now
be sayntes in heuen. There is no sayne in heuen (a fewe
except) but or they came there had nede somtyme to aske
of almyghty god the gyfte of contrycyon. The prophete
sayethe. Pro hac orabit ad te omnis sanctus in
tempore opportuno. Good lorde euery creature that
trusteth to be saued shall praye to the for contrycyon in a
conuenyent tyme. Opportunite is to be enquyred and lo-
ked for in euery thynge to be done/& it is called the offyce
as a wyse man to vse it as it sholde be whan it cometh.
Of a trouth somtyme the soule is meruayllously mocke
holden downe/couered and hydde with so many dyuers
pleasures of worldly flaterynge that it may not ryse vp
and helpe it selfe/Whan also it is called vnto the owne
cōtre whiche is heuen/it wyll not here/it forsaketh the
owne helth whan it is offred and profred/why/for than
is none opportunite/no conuenyency/or no conuenyent
tyme. Truly no impedymēt erthly doth more stysly and
strongly withstande very contrycyon/than dooth ouer

many worldly pleasures whiche be shrewed & noysome to the soule. In the begynnynge of the worlde almyghty god made paradyse a place of honest pleasure. And fro that place ysshueth out a flode deuyded in to foure partes sygnyfyenge the foure cappytall vertues / ryghtwysnes / temperaunce / prudence / and strengthe / wherwith the hole soule myght be washed and made pleasaunt lyke as with so many flodes. But on the contrary wyse / the deuyll hath concepued and made an other maner paradyse of bodyly and sensuall pleasure. And from thens cometh out other foure flodes / ferre contrary to the other / that is to saye / the flode of couetyse contrary to Justyce / the flode of glotony agaynst temperaunce / the flode of pryde agaynst prudence / and the flode of lechery agaynst strengthe / who so euer be drowned in ony of these flodes it is harde for them to be turned to god by true contrycyon / the ragynge of them is so grete and ouer flowynge for this cause ỹ prophete sayth. **Uerũtamẽ in diluuio aquarũ multarũ ad eũ nõ approximabũt.** They that haue all the pleasures of this worlde and in maner ben drowned in them shall not drawe nygh almyghty god for theyr saluacyon. But what remedy for vs that be amonges all these flodes / whether shall we flee. Truly god is onely the remedy and refuge / without whose helpe no man may scape them without drownynge. Many there hathe ben in tyme paste that hathe scaped the peryll and daunger of these flodes by the helpe of god ryght well. Abraham and Job were men of grete rychesse & worldly substaunce / neuertheles it was no thynge noysom to them / for why / they were holy and perfyte men for all that / all though they were ryche / yet they had noo couetous mynde nor couetous desyre

of worldly substaunce / and alwaye content what someuer god sent vnto them eyther prosperyte or aduersyte. They dyd not set theyr mynde on golde or rychesse. It may be spoken of them bothe as the wyse man sayth. Beatus vir qui post aurum non abiit. Blyssed is that creature whiche setteth not his mynde vpon golde or rychesse. Alwaye whan they were moost in the pleasures of the worlde / they lyfted vp theyr mydes vnto almyghty god whiche helde them vp and was theyr sauegarde from drownynge. Also more there was that skaped by the helpe of god / the daunger of the other flodes / lechery and glotony. Edwarde sometyme kynge of Englonde lyued with his welbeloued wyfe / notwithstandynge he was chaste and kepte his byrgynyte for goddes sake / and beysdes that beynge kynge he despysed bothe honours and rychesse. Lowys sometyme kyng of Fraūce ledde his lyfe in lyke maner with many other innumerable / whan they knewe and perceyued well the peryll and daunger that myght fall by the possessyon of worldly rychesse / they fledde from them and called for helpe to almyghty god / sayenge. Saluum me fac domine; quoniam intrauerunt aque vsq; ad animam meam. Good lorde saue me / for the flodes of this worlde trouble me on euery syde bothe in body and in soule / let vs therfore whan that we perceyue the daūger of this worldly and transytory rychesse call vnto almyghty god for helpe / and saye as the prophete sayd this whiche foloweth in this psalme. Tu es refugium meū a tribulatione que circūdedit me. Lorde thou onely arte my helpe and refuge in this tribulacyon of worldly temptacyons and pleasures whiche rauenously hath gone rounde aboute to catche me.

This flode of worldly couetyse rageth & floweth on euery syde & is about to ouerwhelme vs/ saynt Johñ sayth **Omne enim qđ est in mũdo aut est cõcupiscẽtia carnis/ aut concupiscentia oculorũ/ aut superbia vite.** All thynge that is of this worlde/ eyther it is the desyre of the flesshe/ eyther the concuppyscence of the syght/ or elles proude lyuynge. Take hede he sayth all that is in this worlde/ therfore it must folowe that it is so in euery parte of ỹ worlde/ eyther we be moued and stered to lusty pleasures and lykynges in mete & drynke and clothynge with suche other whiche nourysheth the flesshe and maketh it prone & redy to glotony and lecherye. Elles we be moued to haue rychesse and possessyons whiche fedeth ỹ syght/ and by the syght we be enduced to vnlawfull desyre that is couetyse. Eyther we be moued to haue honours & grete dignytees/ or elles worldly prayssynge whiche bryngeth in pryde. On this wyse these flodes take theyr course rounde aboute thrughout the worlde/ they spare almoost none/ ỹ no place of sure helpe and refuge can be had where vnto we may flee/ but onely almyghty god. Eche one of vs wyllynge to flee vnto our lorde god may saye with ỹ prophete. **Exultatio mea erue me a circũdantibus me.** O my lord god my Joye & myn onely socour delyuer me from these troublous flodes of this worlde whiche goo rounde aboute me. I can not escape them without thy helpe. But now let vs a whyle gyue hede what confort and consolacyon we shall take by doynge penaunce. Thre thynges there be that byndeth vs nedes to do penaunce. Fyrst the profounde consyderacyon of the gretnes of our synne. The seconde open shewynge of the same to a preest by confessyon. And the thyrde the dylygent exercysynge of good

werkes. Underſtandynge is neceſſary to be had for the fyrſt whiche muſt ſerche profoundly for the greuouſnes of euery ſynne/for the ſeconde inſtruccyon and lernynge is neceſſary/wherby we may Judge & deſtryue the dyuerſyte of one ſynne from an other and ſo to ſhewe euery one of them in confeſſyon with all theyr circumſtaunces. To the thyrde the grace of god is in eſpecyall neceſſary/wherwith they be plentefully enfuſed and endewed/on whome our mercyfull lorde loketh with the eyen of his mercy and grace. From the eyen of almyghty god whiche may be called his grace ſhyneth forth a meruaylous bryghtnes lyke as the beme that cometh from ỹ ſonne. And that lyght of grace ſtereth & ſetteth forthwarde the ſoules to brynge forth the frupte of good werkes. Euen as the lyght of ỹ ſonne cauſeth herbes to growe & trees to brynge forth frupte. Therfore yf we that be ſet amonges the perylous flodes of theſe worldly pleaſures wyll lyfte vp our myndes to god not ſettynge our felycyte on them/beſyly aſkynge his helpe/he ſhall cõforte vs/accordynge to ỹ wordes of the prophete. Our lorde ſhall ſaye vnto vs. **Intellectum tibi dabo.** I ſhall gyue the vnderſtandyge whiche is neceſſary to conſyder profoũdly our ſynnes/that is for the fyrſt/for the ſeconde whiche is confeſſyon/he ſhall ſaye. **Inſtruam te.** I ſhall gyue the lernynge wherby thou ſhalte dyſcerne the dyuerſyte of euery ſynne/for ỹ thyrde that is ſatyſfaccyon he ſhall ſaye. **In via hac qua gradieris firmabo ſup te oculos meos.** I ſhall guyde & dyrecte the from thyn enemyes with my grace & mercy euer to haue contynuaunce in doynge good werkes. O meruaylous mekenes of almyghty god ſhewed vnto ſynners whan they flee vnto hym/whiche is ſo redy to conforte

and graũte them helpe/wherby they may be sure to scape from ouerflowynge and drownynge in these flodes of the transytory pleasures of this worlde/whiche mekenes our prophete remembrynge calleth and exhorteth euery creature to do penaunce/and where as before he hath shewed and spoken moche of it. Fyrst that they whiche be penytent are blyssed/they that refuse penaũce be wretched/whiche also be the causes of doynge penaũce how many partes there be of it/what strength penaũce is of/how moche it is necessary/the impedymentes of the same/what remedy for the impedymẽtes/and how redy almyghty god is at hande to helpe vs. Now after the shorte expressyng of all these/he is aboute to lyfte vp the myndes of synners to the exercysynge and vsynge of it. Two kyndes there be of synners whiche refuse to do penaunce. One is of them that folowe theyr owne pleasure in euery thynge/and as wylde beestes that neuer were brydled/vse themselfe in the vnlawfull desyre of the flesshe lyke vnto a hors. The other is of them that hath ben longe brought vp/perauenture tyll they come to age in the vngracyous custome of synne. And bycause they haue ben of olde tyme so longe in the vse of the same they wyll contynue in it styll/and in no wyse go out of that waye/they be lyke to a mule. Man that was create in grete honour/& amonge all creatures lyuynge none but he had theyr face set streyght to loke vp in to heuen endued also with reason and free wyll/fourmed and made lyke vnto the ymage of almyghty god/ordeyned by his maker to be aboue all other creatures of the worlde/and they also to be at his cõmaundement. Alas that he on this wyse hath defourmed and chaũged hymselfe by synne to an vnreasonable beest/also forgetynge almyghty god his maker/hath made hymselfe lyke to an hors &

a mule/ forsakynge holsome penaunce offered to hym by our lorde god/ wherby he myght haue ben refourmed & brought agayne in to his fyrst state & honour. The prophete therfore wyllynge to excyte and reyse vp the myndes of synners that be ouercomen with this vnhappy & myserable blyndnes/ speketh vnto them with these wordes. Nolite fieri sicut equus & mulus quibus nō est intellectus. Be not in wyll to be made lyke to an hors and a mule/ folowynge your owne sensuall pleasure & appetyte/ in whome is none vnderstandȳge/ & ferȳge leest but fewe shall here hym/ he turneth his sayenges to god. Truly our mercyfull lorde oftentymes entyseth by his benefytes many synners to penaunce. Mathewe whiche was a toll gaderer/ anone as he was called of god forsoke that lyfe and folowed Chryste. Mary magdaleyne drawen by very loue vnto our blyssed lorde wepte at his fete. Our lorde loked mekely & mercyfully vpon Peter/ all be it Peter denyed hym thryse before/ he neuertheles shamed in hȳselfe & wept bytterly/ perauenture whan saynt Anthony herde rede in ȳ gospell at that tyme. Qui reliquerit patrē et matrē &c. Who so euer forsaketh theyr father & mother/ syster & brother/ & the possessyons of this worlde for ȳ loue of god shall be rewarded. C. tymes more for it/ whiche is euerlastȳge lyfe he than forsoke all & went in to wyldernes & there lyued. All these were swetely called to penaūce/ & many moo wt out nombre. Namely a certayn preest of whome speketh the noble doctour perisiense was syngulerly called & prouoked to be penytēt. This preest had many grete gyftes of god/ notwstandȳge he euery day synned more & more & heped synne vpon syñe/ god almyghty for all that lefte hym not so/ but styll endued hym wt newe benefytes/ ȳ at

the last by cōsent of all the people he was chosen & made a bysshop. Than whan he perceyued the goodnes and mekenes of almyghty god / and remēbred also how vnkynde he had ben of longe contynuaūce to his maker / he sayd. O blyssed lorde thou hast ouercomen me / thou hast vtterly bounde me by thy grace and manyfolde benefytes to be thy seruaunt from hens forth I shall neuer go from the. And whiche one of vs may saye but ẏ he hath ben called to penaūce by the benefytes of our lorde god / let vs all consyder ẏ mercyfull gyftes that god hath gyuen vnto vs. And here the sayenge of saynt Poule whiche asketh this questyon. An ignoras quoniā benignitas dei ad penitentiam te inuitat. Doost thou not knowe that the goodnes of almyghty god calleth ẏ to penaūce. If we wyll not be brought to penaūce by these fayre meanes / by the grete & manyfolde gyftes of god / let vs at the leest fere his grete & many greuous punysshementes / for somtyme almyghty god constrayneth those obstynate synners ẏ wyll not be turned with fayre meanes by his punysshementes / and with them he deleth mercyfully to chastyse and punysshe them in this lyfe. For ẏ whiche the prophete cryeth vpon hym to brynge those ẏ be so obdurate & sturdy & in no wyse wyll leue theyr vnhappy custome of synne but make themselfe in condycyon lyke a wylde horse & an asse / and to compell them by his punysshement to do penaūce / sayenge. In chamo & freno maxillas eorū constringe qui nō approximāt ad te. Blyssed lorde constrayne those synners with thy punysshementes lesse and more in this lyfe whiche wyll not come and drawe nygh to the by penaūce. The grete punysshementes in this lyfe may be called the censures of the chirche / as the grete curse

with other/or temporal deth. The lesse punysshementes may be called other temporal paynes/as losse of worldly goodes/sekenes with other. It is better for a synner to suffre trybulacyon & punysshement in this lyfe wherby he may gete profyte & be rewarded than to be eternally turmented in hell/for all ỹ punysshement there be it neuer so sharpe & greuous shal not profyte. Saynt Austyn sayth. Hic vre hic seca. Good lord punysshe me in this lyfe. Syth so good and so holy a man desyred of god to be sharply punysshed in this lyfe/rather than after this lyfe/to thentent he myght be able to haue ỹ euerlasshynge kyngdome of heuen/what shall these obstynate synners do that neuer wolde be turned by the grete benefytes of god. It had ben ferre better for them to haue suffred ỹ greteste punysshement that myght be in this lyfe. For they shall be drawen downe of ỹ cruell turmentours the deuylles in to the depe pyt of hell there to be crucyfyed eternally/where shall be wepynge/waylynge/and gnashynge of tethe/where also the worme of theyr conscyence shall neuer dye/and that fyre shall neuer be quenched/where also parte of theyr payne shal be in a pyt full of brennynge lycour/and in fyre and brymstone flampynge contynually. Dauyd sayth. Multa flagella peccatoris. Many dyuers and greuous punysshementes be for the obstynate and harde herted synner that neuer wyll be penytent. But who so euer in this lyfe wyll doo penaunce were he neuer so grete a synner before (yf he despayre not of forgyuenes) almyghty god shall be mercyfull and forgyue hym. For as saynt Austyn sayth. If all the synnes of the worlde were compared to the mercy of god/they be in comparyson no more to it than is a sparke of fyre in ỹ grete see. And I dare well saye to the

synner be he neuer so wycked in his lyuynge / yf at ony
tyme in this lyfe he wyll be penytent for it & desyre for
gyuenes and mercy of almyghty god / he of his grete
goodnes wyll sooner forgyue hym than all the water in
the see can quenche one sparke of fyre yf it were cast vpon
it / for whan the synner is very penytent / no thynge re-
mayneth in the soule that may withstande the infynyte
mercy of almyghty god whiche standeth rounde aboute
redy on euery syde. The prophete sheweth the same by
these wordes folowynge. **Sperantē autē in domi-
no: mia circundabit.** The mercy of god shall be redy
rounde aboute on euery syde to defende the synner that
trusteth in hym & wyll do penaunce for his synnes. Ma-
ny there be whiche thynke grete pleasure in synne / and
worldly pleasures. Truly those wretches be begyled / it
is not as they thynke. Doubtles they that be truly pe-
nytent haue more felycite and pleasure in god and godly
thynges ferre in comparyson aboue all worldly pleasu-
res. Forthermore noble & better that the inwarde know-
lege in iudgynge or dyscernynge is / whiche may be cal-
led the vertue of perceyuynge or takynge / and the more
excellent the thynge be whiche is iudged / the greter and
goodlyer pleasure must nedes be felte inwardly whan
the thynge is tasted / the nerer that the one be set and ap-
plyed to the other. Example. The more perfyte that a
mānes taste be / the greter pleasure shall be sele inwards-
ly in tastynge of ỹ thynge whiche hath a very pleasaūt
sauour / ỹ more nygh ỹ it be Joyned & put to the tongue.
Than thus / syth that the vertue and capacyte of our
soule is ferre better and more perfyte than is the vertue
of all our other knowleges and also of all lyuynge crea-
tures besyde / & hath almyghty god and godly thynges

the more nygh vnto it the clerer that it be purged by due penaunce/it must nedes folowe that the penytent hath more swete Joye & gladnes inwardly in his soule than ony other creature lyuynge may haue in all the pleasures of this worlde. Whan two thynges be compared togyder the moost sure knowlege of theyr dyuersyte shall be had/of one that knoweth bothe & so to stande to his iudgement. And doubtles many hath had in experyence the pleasures of this worlde/and afterwarde hath forsaken them and folowed the waye of bytter and sharpe penaūce. Aske of them whether they haue ben more glad inwardly in the penytent lyfe or in the temporall/without doubte they wyll answere/in the penytent lyfe/in the lyfe of cōtemplacyon. I thynke there be no man but somtyme hath had therperyence of the Joye and pleasure that is in the soule after true confessyon and due penaunce for synne. If the fyrst parte of penaunce maketh the soule so glad/how Joyfull shall it be whan it is made clene throughout by all the partes of penaunce and noo thynge is lefte behynde vnpurged. Therfore the prophete sayth. Letamini in dño et exultate iusti: et gloriamini oīes recti corde. He reherseth thre maner of Joyes. Fyrst they be Joyfull whose synnes be done awaye by contrycyon/whiche may be called the inwarde Joye for the graunte of theyr petycyon. Secondly they be more glad whan theyr synnes be couered and put out of knowlege by confessyon/and this may be called the Joye shewed outwardly by Joyfull mouynge of the body. And thyrdly they be moost gladde whan theyr synnes be so clene done awaye by satysfactyon/that no token may be seen or knowen of them/& this may be called the Joye euer to be exercysed in the laude & prayse of

god for his mercyfull goodnes. The prophete applyeth the two fyrst Joyes to ryghtwyse people/they may be called ryghtwyse whiche haue very contrycyon with a full purpose to be cōfessed/or elles they be called ryghtwyse that after very cōtrycyon had and hole confessyon made be assoyled clene from synne of theyr ghostly father/for they be iustyfyed by the sacrament of penaunce whiche toke effycacy & strength by the blode & passyon of Chryst They be called Recti corde that haue made satysfaccyon so plēteſully that god can aske no more of them. For this our prophete sayth. Letamini in dño & exultate iusti: et gloriamini oēs recti corde. ye that be made ryghtwyse by very contrycyon and true confessyon Joye in our lorde. And ye that be made perfyte by due satysfaccyon Joye ye eternally in our lorde.

Domine ne in furore posterioris. prima pars. of 38th Psalm

Meruayle no thyge all though we begyn not our sermon w̄ the thyrde penytencyall psalme in ordre. For or euer we toke vpon vs to declare the two fyrst penytencyall psalmes our promesse was somwhat to speke of the natyuyte of our blyssed lady at the daye/whiche purpose wyllynge to kepe/also desyred of our frendes to folowe thordre of the psalmes/though it semed to be harde for vs so to do. Notwithstandynge by the helpe of our blessed lady we haue attempted the mater & made the fyrste purpose of this psalme to agre with our fyrst purpose.

¶ Que est ista que progreditur quasi aurora consurgens.

After the offence of our fyrst fathers Adam and Eue all the worlde was confounded many yeres by the derknes & the nyght of synne/of the whiche derknes & nyght a remembrance is made in holy scrypture oftentymes. Notwithstandyng many that were ỹ very seruauntes & worshyppers of almyghty god to whome the sayd derknes & nyght of synne was very yrksome & greuous had moneycon ỹ the very sonne of ryghtwysnes sholde sprynge vpon all the worlde & shyne to theyr grete & synguler confort and make à meruaylous clere daye. As the prophete zacharye sayd and prophecyed of Chryst. **Visitauit nos oriēs exalto: illuminare his qui in tenebris et in umbra mortis sedent.** Our blyssed lorde hath vysyted vs from aboue to gyue lyght vnto them whiche syt in derknes and in the shadowe of deth. Also Chryst in the gospell of Johñ sayth. **Abraham vidit diem meum et gauisus est.** Abraham sawe my day wherby he was made gladde & Joyfull. The naturall daye whiche we beholde sholde rather of congruence be called the daye of the sonne/of whome he hath his begynnynge than our daye. So this spirytuall daye wherin spirytually we lyue vnder the chrysten fayth whiche by ỹ sonne of ryghtwysnes hath brought forth Jesu Chryst/ sholde be called more pperly the daye of hym than of vs. Chryst our sauyour called it his day sayenge. **Vidit diem meū.** Abraham sawe my daye. Abraham sawe not the present daye of Chryst as the apostles dyd/he had onely the syght of it in his soule by true hope that it sholde come/notwithstādynge

he & many other desyred gretly to se this spirytuall sonne and the clere daye of it. Our sauyour sayd to his apostles **Multi reges et prophete voluerũt videre que vos videtis / et non viderunt.** Many kynges and prophetes wolde fayne haue seen the mystery of myne incarnacyon whiche ye se / and yet they dyd not. And what meruayle was it yf they that laye in derknes and in the blynde nyght of synne / wherin no pleasure was to slepe and take rest to desyre feruently and abyde the springynge of the bryght sonne our sauyoure. Holy fathers before the incarnacyon whiche meruayously ordred and despysed the werkes of derknes and the nyght of synne. Euerychone of them dayly and contynually prayed that ỳ very sonne of ryghtwysnes myght springe in theyr tyme. Neuertheles theyr good hope & theyr truste of it was dyfferred many yeres / and at the laste whan tyme was behouable and conuenyent in ỳ syghe of almyghty god / he cauled this clere sonne for to gyue lyght vnto the worlde. Notwithstandynge it was done in a Juste and due ordre. For of a trouth it had not ben semynge and well ordred that after so grete and horryble derknes of the nyght / the meruayous clerenes of this sonne shold haue ben shewed immedyatly. It was accordynge of very ryght that fyrst a morynge shulde come bytwene whiche was not so derke as the nyght / neyther so clere as the sonne. This ordre agreeth bothe to nature / to scrypture / and also to reason. Fyrst by the ordre of nature we perceyue that bytwene the derknes of the nyght and the clere lyght of the daye / a certayne meane lyght cometh bytwene / the whiche we call the morynge / it is more lyghter and more clerer than is the nyght / all be it the sonne is moche more clerer than

it. Euery man knoweth this thynge well / for dayly we haue it in experyence. ¶ Holy scripture also techeth that in the begynnynge of the worlde whan heuen and erth sholde be create / all thynges were couered with derknes a longe season / and or euer the sonne in his very clerenes gaue lyght vnto the worlde / a certayne meane lyghte was made Whiche hadde place bytwene derknes and the very clere lyght of the sonne. This is full well shewed by Moyses in the begynnynge of Genesis. ¶ Reason also whiche sercheth the knowlege of many causes fyndeth whan one thynge is chaunged in to his contrary / as from colde to hete / it is done fyrst by certayne meanes or by certayne alteracyons comynge bytwene. ¶ Water whiche of his nature is very colde is not sodeynly by the fyre made hote to the vttermost / but fyrst cometh bytwene a lytell warmenes / as we myght saye luke warme / whiche is neyther very hote nor very colde / but in a meane bytwene bothe. ¶ An apple also whiche fyrst is grene waxeth not sodeynly yelowe / but fyrst it is somwhat whyte bytwene grene and yelowe indyfferent. Thus we perceyue by reason that it was not conuenyent this grete clerenes of the sonne our sauyour sholde haue ben shewed so soone and immedyatly after so ferefull and the derke nyght of synne / without rysynge of the morynge whiche is a meane bytwene bothe. Syth it is soo than that Juste and ryght ordre wyll it be so / and also it is accordynge for a wyse man so to ordre it / who wyll doubte but the wysdome of our lorde god vnable to be shewed kepte this due and reasonable ordre / namely in his werke wherby **Salutem operatus est in medio terre** he wrought helth in the myddes of the erth. Syth also he kepte the same in all his operacyons as saynt Poule wytnesseth sayenge.

Quecunq; ordinata sunt: a deo sunt. All thyn-
ges well ordred be by the ordynaunce of almyghty god.
Ferthermore bycause this mater shold be expressed more
openly we shall endeuoyre our selfe to shewe by the thre
reasons afore rehersed ꝑ this blyssed lady mother to our
sauyour may well be called a morynynge/syth before her
none was without synne. After her the moost clere sonne
Thrysst Jesu shewed his lyght to the worlde/expulsynge
vtterly by his innumerable clerenesse these derknesses
wherin all the worlde was wrapped and couered before
we se by experyence the morynynge rysyth out of derknes
as the wyse man sayth. Deus qui dixit te tene-
bris splendescere. Almyghty god cõmaundeth lyght
to shyne out of derknes. The clerke Orpheus meruay-
led gretly of it sayenge. O nox que lucem emittis
O derke nyght I meruayle sore that thou brȳgest forth
lyght. And of a trouth it is meruayle to mannes reason
that lyght shold sprynge out of derknes. So in lyke ma-
ner we may meruayle of this blyssed virgyn/she beynge
clene without spotte of ony maner synne/notwithstan-
dynge sholde shyne and orygynally come of synners that
were couered and wrapped in derknes and the nyght of
synne. Also after the morynynge the sonne aryseth/in ma
ner as it were brought forth and had his begȳnynge of
the morynynge/lyke wyse our sauyour Thrysst Jesu was
borne & brought forth of this blyssed virgyn and spredde
his lyght ouer all the worlde. We also perceyue lyke as
the sonne rysyth of the morynynge & maketh it more clere
by ꝑ effusyon of his lyght. So Thrysst Jesu borne of this
virgyn defyled her not with ony maner spotte of synne
but endued and replete her with moche more lyght and
grace than she had before. Last all though it semeth the

morynge to be cause of the sonne/notwithstādynge the sonne without doubte is cause of it. And in lyke wyse all though this blysſed birgyn brought forth our sauyour Jesu/yet he made her and was cause of her bryngynge in to this worlde. Thus ye perceyue by nature that this blysſed birgyn may well be lykened to a morynge. The same shall be shewed yf we reherse the ordre of scripture. It is spoken in Genesis that fyrst almyghty god made heuen and erth. The erth was voyde and desolate/all was couered with derknes/and the spiryte of god was borne aloste. Than almyghty god cōmaunded the fyrst daye by his worde onely that lyght sholde be made/and anone lyght was made/& after that the fourth daye the sonne was create. This we rede in ỹ begynnynge of Genesis. But let vs now shewe what it sygnyfyeth for our purpose. Fyrst heuen & erth may sygnyfye to vs man & woman/for ỹ woman is subgecte to the man/lyke as the erth is to heuen/womā is also barayne & lacksyge fruyte without ỹ helpe of man. And the erth wout the influence of heuen is barayne and voyde of all fruyte. Semblably euery generacion of man from ỹ creacyon of Adam was wrapped & couered with the derknes of synne/& though the spiryte of god was euer aloste redy to gyue grace/for all ỹ none was fōude able to receyue it vnto ỹ tyme this blysſed virgyn was ordeyned by ỹ hole trinite to springe & to be brought forth in to ỹ worlde/whiche by ỹ prouydence of almighty god was surely kepte & defended from euery spotte & blemysshe of synne/so ỹ we may well saye vnto her. **Tota pulchra es amica mea/& macula nō est in te.** O blysſed lady thou art all fayre & with out spotte or blemysshe of synne. The aūgell at her salutacyon sayd. **Aue plena gratia.** Heyle full of grace/

this blysſed virgyn full of the bemes of grace was ordey
ned by god as a lyght of the morynge and afterwarde
brought forth the bryght shynynge sonne with his ma
nyfolde bemes our sauyour Chryſt. Q ui illuminat
oēm hoiem venientē in hūc mundū. whiche gy
ueth lyght to euery creature comynge to this worlde.
Take hede how cōuenyently it agreeth w̄ holy scripture
this virgyn to be called a morynge. Also where as reas
son of a congruence wyll that bytwene two contrarves a
meane muſt be had / maketh meruayllouſly well ꝑ this
virgyn may be called a morn̄ge / for lyke as ꝑ morn̄ge
is a meane bytwene the grete clerenes of the sonne & the
vgsom derknes of the nyght. So this blysſed & holy vir
gyn is ꝑ meane bytwene this bryght sonne our sauyour
& wycked synners / & a parte taker of both / for she is the
mother of goddes sone / & also the mother of synners. For
whan our sauyour Chryſt hanged on ꝑ crosse he cōmen
ded & lefte to this blysſed virgyn saynt Johñ ꝑ euāgelyſt
as her sone / sayenge to her. M ulier ecce filiꝰ tuus.
Woman beholde thy sone. And vnto sayt Johñ he sayd.
E cce mater tua. Beholde thy mother. Johñ by in
terpretacyon is to saye ꝑ grace of god / lygnyfyenge ꝑ by
goddes grace & not by theyr owne merytes synners be
made the enheritours of ꝑ heuenly kyngdome / synners
therfore be cōmēded to this virgin Mary as to a mother
she is mother of synners. Saynt Auſtyn sayth it semeth
to be a noble kynrede bytwene this blysſed virgyn & syn
ners / for she receyued all her goodnes for synners / synne
was cauſe why she was made the mother of god. Also ꝑ
we haue taken ony goodnes we haue it all by her. Ther
fore of very ryght this holy virgyn Mary is ꝑ mother of

synners. All Chrystes chirche calleth her Mater misero
rū/ þ mother of wretched synners. She is also þ mother
of mercy/ for Chryst is very mercy. The ꝓphete spekyn
ge of hym sayth thus. Deus meus mia mea. My
god & my mercy. Chryst is very mercy/ she is þ mother of
Chryst therfore þ mother of mercy/ for this cause as we
sayd before she must nedes be a meane bytwene þ mercy
of god & þ wretchednes of synne. Bytwene Chryst moost
innocent & wretched synners. Bytwene þ shynyge lyght
& blacke derknes/ she is also þ meane bytwene þ bryght
sonne of the daye/ & the derke cloude of the nyght. None
was borne before her without synne/ eyther mortall/ ve
nyall or orygynall. Many before were men of grete ver
tue & holynes/ as Jeremye & Hely w̄ other/ but bycause
they were not clene without euery spotte of synne/ theyr
vertue & holynes was hyd in maner as vnder a cloude.
And the holy aūgelles remembrynge this mater behol
dynge this lyght to shewe forth wout ony spotte of derk
nes after soo longe contynuaunce of the derke nyght of
synne/ sayd eche one to other with an admiracion or mer
uaylynge. Que est ista q̄ ꝓgredit quasi aurora
surgēs. What is she whiche gooth forth as a rysynge
morynge. Therfore syth this blysſed lady Mary as a
morynge gooth bytwene our nyght & þ daye of Chryst
bytwene our derknes & his bryghtnes/ & last bytwene þ
mysery of our synnes and the mercy of god/ what other
helpe sholde rather be to wretched synners wherby they
myght sooner be delyuered from theyr wretchednes and
come to mercy/ than by the helpe of this blysſed birgyn
Mary who may come or attayne frō one extremite vnto
an other without a meane bytwene bothe. Let vs ther
fore knowlege to her our wretchednes/ aske her helpe/

she can not but here vs / for she is our mother / she shall speke for vs vnto her mercyfull sone & aske his mercy / & without doubte he shall graūte her petycyon / whiche is his mother & the mother of mercy. Let vs therfore call vnto her / sayenge. O mooste holy virgyn ꝑ arte ꝑ mother of god mother of mercy / the mother also of wretched synnes and theyr synguler helpe / confortе to all sorowfull / voucheſake to here our wretchednes & prouyde a conuenyent & behouable remedy for ꝑ same. But what myseryes shall we mooste specyally shewe vnto her. Truly the comyn wretchednes of al synners whiche ꝑ chirche hath taught vs ofte to haue in remēbraunce / whiche also the prophete Dauyd hath deſcrybed in the thyrde penytencyall psalme / wherof we shall now speke. And as the woman of chanane whan she prayed to our lorde was not herde anone / notwithstandynge his disciples hauynge pyte & compaſſyon spake to Chryst theyr mayster for her So we now leeſt peraventure our mercyfull lord herde not our prayers in ꝑ other psalmes before bycauſe of our greuous synnes. Let vs turne our prayer to his mooste mercyfull mother beſechynge her to shewe mercy & call to almyghty god for vs as our aduocate.

¶ Que eſt iſta que progreditur quaſi aurora conſurgens.

¶ We shall marke thre cōdycyons of the morynge whiche may well be applyed to this blyſſed virgyn. ¶ Fyrſt yf the morynge be fayre it is mylde & quyete without trouble of wynde / stormes / or tempeſt. ¶ Also by lytell & lytell it ryseth vpwarde aboue the derknes / puttynge awaye the blacke cloude of ꝑ nyght. Thyrdly it is bryght and clere without cloudes or myſtes. This bryght & holy virgyn had all theſe condycyons. Fyrſt she was meke &

mylde in her soule/so that neyther blast of pryde neyther storme of wrath was in her/but alwaye she was gentyll lowly and meke. Secondly she enhaunced herselfe ferre aboue the derknes of synne puttynge vnder fote thoccasyon of it/she also brake his heed whiche was the cause & encreaser of synne. Thyrdly she was a bryght & clere virgyn without all derknes of ignoraunce. Of these condycyons many thynges may be sayd to the laude & prayse of this blyssed virgyn/yf we entended so to do. But our purpose is otherwyse set/our mȳde at this tyme is not to speke of her laudes whiche no creature can sufficyently expresse/but we purpose to make our prayers to that blyssed mother & mayde ẏ she of her goodnes vouchesafe to helpe vs in our myseryes. For in vs be thre kyndes of wretchednes contrary to the thre vertues in her spoken of before. Fyrst the mysery of fere and drede wherby our soule is neuer in rest but alwaye troubled & shaken with that grete storme & tempest. Secondly ẏ mysery of bondage & seruytude to synne/that is whan ony persone is made subiecte and cast downe by the grete weyght of it. Thyrdly the mysery of ignoraunce & blyndnes wherby the lyght of trouth and good knowlege is withdrawen from vs & hydde as vnder a cloude. Let vs now therfore aske helpe of this moost holy virgyn whiche obteyneth qualytees & condycyons alwayes cōtrary to these myseryes. All these wretchednesses be rehersed of ẏ prophete Dauid in this thyrde penitencyall psalme as ye shall vnderstande by dylygent gyuynge hede to our sayenges.

¶ Many troubles & vexacyons aryse in vs agaynst the trāquillite of this mylde mornȳge/some cometh by fere of the eternal punyffhement of god/some for drede of the paynes of purgatory/some be caused of our bodyly dyseases whiche we suffre for the gylte & offence of our fyrst

father Adam/ some by the remembrance of deth vncer-
tayne that nedes must folowe at ꝑ last after all this gre-
uous vexacyons. Many also be caused by fere of ꝑ tem-
porall punyshement of god exercysed in this lyfe for our
trespaces/ & last by ꝑ vglonnes of our synnes many tri-
bulacyons be engendred in our soules/ by ꝑ whiche syn-
nes we haue deserued punyshemēt of goddes vengeaū-
ce. Of a trouth one of these vexacyōs somtyme troubleth
the myndes of synners. Our ꝓphete remembreth them
by ordre. The fyrst perturbacyon or trouble whiche is
caused by fere of the punyshement of god euerlastyngly
to be vsed vpon dampned synners/ must nedes prycke ꝑ
mynde and conscyence of the synner/ for whan that eter-
nall punyshement shall appere and be shewed/ the cōti-
tenaunce of god shall be so formydable and ferefull that
in the tyme whan myserable synners shall stande in his
syght they shall thynke themselfe set in a brēnynge for-
neyse of fyre. As it is sayd in holy scrypture. Pones
eos vt clibanum ignis in tempore vultus tui.
Blysfull lorde thou shalte at the daye of Jugement set all
wretched synners as a clewe or a grete hepe of fyre for
fere of beholdynge the ferefull countenaunce/ the worde
whiche he shall speke to them at ꝑ tyme shall be so sharpe
and vehemently bytynge/ in so moche they shall coueyte
or desyre rather to dye a thousande tymes than to here
it/ whan he shall openly gyue sentence on them sayenge.
Discedite a me maledicti in ignem eternum
qui paratus est diabolo et angelis eius. Go fro
me ye curfed synners in to euerlastynge fyre whiche is
prepared for the deuyll & his aungelles. O meruaylous
sharpe sayenge. O worde more persynge than a double
edged swerde/ what creature shal not fere to be separate

from the face of god/from heuenly glory/from the felaw
shyp & company of sayntes/& to be cast downe in to eter-
nall fyre with those fearefull & cruell deuylles. The pphe-
te therfore ferynge this euerlastynge punyshement be-
gynnynge his psalme cryenge to almyghty god sayenge.
Domine ne in furore tuo arguas me. Blyssed 3
lorde punyshe me not in thyne euerlastynge punyshe-
ment. Let vs do in lyke maner makynge our prayers
to this blyssed virgyn/sayenge. O blyssed lady be thou
meane and mediatryce betwene thy sone and wretched
synners that he punyshe vs not euerlastyngly. Jf pera-
uenture we be delyuered by the infynyte mercy of god
from cruelfyenge in the fyre of hell. Yet there is an other
fyre to be fered/that is to saye/the fyre of purgatory whi
che fyre is soo hote and full of dyuersyte of payne/that
all turmentes and dyseases of this worlde be no thynge
to be compared to it/whiche thynge holy saynt Austyn
cõfermeth by these wordes/sayenge. Ille ignis gra
uior est q̃ quicq̃d homo pati potest in hac vita.
The fyre of purgatory is more greuous than ony payne
man may suffre in this lyfe. Alas we wretched synners
what harde sayenge is this. Be there not some greuous
paynes in this lyfe. Those þ be vexed w̃ the stone/stran-
gury/& the fluxe/sele they not meruayous grete paynes
whan they can not kepe themselfe fro waylynge & cryen-
ge out for sorowe/what shall I saye of the whiche suffre
payne in þ heed/tothe ache/& akynge of bones/do they
not suffre grete paynes/& also martyrs of whome many
were slayne/some boyled/an other sawed a two/an other
torne w̃ wylde beestes/an other rosted on þ fyre/an other
put in to scaldynge hote pytche and rosyn/dyd they not
suffre bytter payne. Notwithstandynge to be punyshed

in ꝑ fyre of purgatory is ferre more greuous payne than all these we haue reherced/what meruayle is it than ꝑ fere of so grete & paynfull fyre trouble vs synners/wherfore it foloweth. Et ne in ira tua corripias me. Blyssed lorde sayth Dauyd correcte me not in the fyre of purgatory. So let vs call vnto our blyssed lady prayenge her to be meane for vs ꝑ her sone our iudge not onely punysshe vs not in the paynes of hell whiche be euerlastynge/but also ꝑ he correcte vs not in the paynes of purgatory whiche haue an ende. ¶ The thyrde trouble that we suffre ryseth & is caused of the woundes inflycte and beynge in our body for ꝑ synne of our fyrst parentes. For whan Adā was set in paradyse a place of grete pleasure volupty & rest/almyghty god thrette hym sayenge/ what soeuer tyme he tasted of ꝑ forboden tree/he shold be wosided. Quod tam ei q̄ vniuerse posteritati eius mortem inferret. Whiche sholde be a mortall woside bothe to hym & all his posterite. Almyghty god had his bowe redy bent wherwith he sholde stryke hym/of the whiche bowe is wryten in an other place. Tetendit arcū suū. God hath bent his bowe/for all this/Adam attempted ꝑ mater fell to synne/whome anone almyghty god dyd smyte/the vehemence of the whiche stroke all we that came of hym do fele/the wosides of it abyde styll in vs not clene made hole/all though they be hyd & couered. Wyll ye knowe whiche be the woundes. Let vs be hungry a lytell whyle/and anone we shall fele the penury of hungre. Absteyne from drynke/anone cometh thyrste. Go a fote many myles anone cometh werynesse Put your fynger nygh the fyre/& full soone shall ye fele impassyble hete. Ete vnholsome metes/& anone cometh sekenes. By these woundes afore sayd without doubte

we be brought to deth / yf the body be not soone remedyed. Adam wanted all these woundes or euer almyghty god dyd stryke hym. And we also sholde haue wanted them yf that stroke had not ben / we all be wounded by his stroke / wherfore the prophete sayth. **Quoniam sagitte tue infixe sunt michi.** Blessed lorde thyne arowes be stycked in me / yf peraduenture these arowes myght be plucked awaye by ony medycyne / or by crafte we myght be made hole of our woundes / and so to scape dethe / whose fere troubleth vs without mesure in this fourth place / the wyse man sayth. **O mors q̄ amara homini habenti pacē in substantia sua.** O deth how bytter arte thou to a man haupnge peas with his substaūce of worldly goodes / or els thus / that hath this worlde at his wyll / whiche vse these worldly pleasures merely / they knowe not / they haue not in mynde what is behynde in the worlde to come. Alas how greuous and bytter is to them ꝑ remembraūce of deth / whose dartes or arowes may not be expulsed by ony crafte / we can not fynde the meanes by ony medycyne to hele our woūdes we must nedes dye / & dayly we drawe nygh deth more and more. **Omnes morimur.** All we dye / or be dyenge. Scrypture sayth this verbe morior after saynt Austyn is vndeclyned / sygnyfyenge that no creature may escape / flee / or declyne from deth / our lorde hath so greuously stryken vs with the dynte of his arowes / wherfore our prophete sayth. **Et confirmasti super me manū tuam.** Lorde thou hast perced and fyxed thyn arowes so fore in me ꝑ my wounde is so grete & without cure that I can not escape but nedes must dye. We sayd the fyfth perturbacyon cometh for fere of goddes punysh

shement / whiche the prophete calleth in this psalme. Haciem ire dei. For by these wordes Furorē dei is vnderstande ꝑ ruerlastyge punyshement vpon them whiche be dampned. By these wordes Faciem ire dei is vnderstande tempozall punyshementes in this lyfe / whiche tempozall punyshementes causeth vs also to be in trouble. For what creature remēbrynge so many punyshementes done vpon synners in this lyfe bodyly / & perauēture for lesse offences than he hymselfe hath done can be without fere / lest he shoulde suffre ꝑ same oz moze greuous for his owne offences. Adam agaynst the commaundement of god tasted but one apple / and anone he was cast out from ꝑ goodly gardeyne of paradyse in to this erth full of bzeres and bzembles. It semeth but a small mater / and also he and all his posteryte euer after were made moztall. Alas how many tymes haue we synners bzoken the cōmaundementes of god. The people of Israell ledde by Moyses thzugh ꝑ deserte / whan it was so they had eten no flesshe of many dayes. At the last they desyzed to ete of the egyptyens flesshe lyke as it was theyz customable mete befoze / almyghty god gaue them theyz desyze. But Quouiam adhuc esca fuit in oze eoꝝ: ira dei descendet super eos. whyles they were etynge & mete in theyz mouth / the punyshement of god fell vpon them / and a grete parte of them were slayne. Afterwarde the same people made werr by a longe Journey / grudged in theyz mȳdes agaynst our lozde / wherfoze sodayne fyze fell vpon them / and vterly bzent & destroyed the later parte of theyz hoost. Haue not we commytted many moze greuouser offences than these be? yes truly / for whan we lacked no mete but had

grete plente of it/ haue we not for all that desyred more delycate metes not content with suche as we had/ hath not a lytell bodyly labour ben tedyous to vs/ as to go vn to the chirche there to abyde to be at the scrupee of god/ & to here holsome doctryne/ whiche of vs herynge these offences beynge culpable in them wyll not fere the punysshementes of god bothe in this lyfe & after. Namely whan this holy pphete so dyd/ in so moche he sayth his flesshe trembleth for fere. Non est sanitas in carne mea. Blysshed lorde I haue none helth in my flesshe it trembleth for fere of thy punysshemētes. They be very happy & blysshed whiche neuer defyled themselfe with synne/ but alwaye hath kepte them clere without ony spotte of it/ as touchyng actual synne/ for truly they haue grete rest in theyr soules/ & they that haue done ỹ cōtrary fele in themselfe an inwarde stryke whan they remembre themselfe in theyr lyuynge/ for suche as hath polluted conscyence gyue them to other besynes rather than to loke vpon themselfe. Truly thabominacyon of an vncleane cōscyence is so grete that the remembraūce of it is thought to ỹ persone so encombred so grete payne/ as he were vexed & troubled in the turmentes of hell. O how many hath slayne themselfe after theyr grete offences done/ whan they myght not hold vp and sustayne theyr vnhappy lyfe. Example we haue of a Romayne woman called Lucrece & many other. The thre pryncypall partes of the soule wherby the hole man sholde be gouerned beholdynge the vgsom and detestable monstre of synne doth accuse eche one other/ to the memory it is obiected that he shold haue kepte in mynde the holy monycyons and techynges whiche oftentymes he herde by the prechers of godly doctryne. To the reason is sayd that he

sholde haue resysted and withstande moze besyly / & not haue suffred so grete fylthynes of synne to be cõmytted in the soule / to the wyll is obiected that by his boldnes and rennynge to mothe vpon his owne bzydell / neyther obeyenge to memozy noz to reason is caused that ꝑ soule is polluted with the fylthynes of synne. Therfoze the conscyence alway pzycketh & grutcheth agaynst synnes euyll cõmytted / accozdynge to the pzophetes sayenge.

Non est pax ossibus meis a facie peccatozum

No parte of my body can be in rest foz the greuousnes of my synnes. Take hede with how many & what stozmes of tribulacyon we be vexed within our bodyes / we haue no tranquillite / no quyetnes but troubled in euery parte with many dyuers vexacyons. Fyzst by the paynes of hell / of purgatozy / by our bodyly greuaũce / by deth / by the punysshement of god / and last by thabomynacion of our synne. Therfoze let vs go vnto this mylde moznyge our blyssed lady the virgyn Mary / besechynge her that she wyll vouchesafe to delyuer vs frõ these stozmy wzetchednes in this lyfe / & after graunte vs quyete soules. These suffysseth foz the fyzst kynde of wzetchednes. We sayd the seconde kynde of mysery is to be cast downe vnder the derknes and cloude of synne / and miserably to be in captyupte vnder the poke of it. Many tymes synne is compared to a serpent. A serpent hath a heed / a body / & a tayle / semblably so hath synne / foz whan ony man feleth the fyzst instygacyon oz sterynge to synne / doubtles there is the serpentes heed. Whan afterwarde he cõsenteth to the same instygacyon / than he suffreth ꝑ body of that serpent to entre. And at last whan he fulfylleth the synne in dede / than is ꝑ venymous tayle of that serpent entred / without thou resyste and withstande the heed

that is to say/the fyrst suggestyon/it shall be very harde for the to exclude synne/for where as a serpent may gete in his heed/anone he bryngeth after ꝑ residue of his body. Soo by synne/yf also the streyght passage be made open to the fyrst mocyon or sterynge to synne/anone he drayweth after hym the hole body/& neuer seaseth tyll it come vnto the hyest parte of the soule/he auaūseth hym selfe & is lyfte vp ferre aboue ꝑ mynde/whiche ought to be the heed of ꝑ soule. And this of a trouth is a grete mystery wherof this holy prophete Dauid maketh his complaynt sayenge. Q. ñ iniquitates mee supgresse sunt caput meū. All the partes of my body be without rest bycause my synnes be exalted ferre aboue myne heed. We haue gyuen soo grete lycence to this serpent synne & so easely entreated it that now whan it is ones entred it wyll not out agayne/but as a tyraunt hath decreed to kepe in possessyon ꝑ habytacle ꝑ he hath wonne eyther peasybly or by strength. Fyrst or euer we cōmytted synne many mocyons of it were felt in vs/but it was onely in ꝑ inferyor parte of the soule. And now syth it is suffred to haue ony interest/he hath enhaūced hymselfe aboue the hyest parte of the soule & there is resydent/cōmaūdynge what hym lyst/thrustynge downe the poore soule with his greuous burden & weyght that oftentymes it is compelled to do that thynge whiche it wolde not do. Peraventure some synner wyll saye. I perceyue nor fele ony weyght in my selfe/do I neuer so many synnes. To whome we answere that yf a dogge hauynge a grete stone bounde aboute his necke be cast downe from a hygh toure/he feleth no weyght of that stone as longe as he is fallynge downe/but whan he is ones fallen to the grounde he is brasten all to peces by the reason of that

weyght. So the synner goynge downe towarde the pyt of hell feleth not the grete burden of synne/but whan he shall come in to the depnes of hell he shal fele more payne than he wolde. Also euery creature whiche is aboute to put awaye the yoke of synne feleth the grete & greuous weyght of it. Our holy ꝓphete had in experience ẏ heuy burden of synne whiche sayd. Et sicut onus graue grauate sunt sup me. My synnes be heuy vpon me lyke to a heuy burden. God forbede that we saye no man may cast out synne from the soule ones entred in to it/we saye not ẏ/for yf it were so all we shold despayre/bycause why no ꝑsone is without synne. But we saye it is ryght harde vtterly to expulse synne suffred so longe at lyberte and hath had so moche lycence to abyde in ẏ soule/& holy doctours knowlege the same. And saynt Anselme whose wordes cometh now fyrst to mynde sayth. O peccata q̄ felicis aditus habetis/et q̄ difficiles exitus. O ye foule synnes how gladde & easy entrynges haue ye in to mannes soule/& how harde be your goynges out frō it. Synnes may be expulsed/but how truly by grete contrycyon dylygent confessyon/& not a lytell bodyly satysfaccyon. But after that our synnes be so done awaye/yf we take not vpon vs myghtely to withstande & make batayle agaynst them/lyghtly they shall entre agayne in to ẏ soule. And as our sauiour sayth. Erūt nouissima hoīs illi⁹ deteriora prioribꝰ. Than shall we be in worse cōdicyons ferre than we were before/than shall the woūdes of our synnes waxe rawe agayne/than shall the tokens where they were fyxed waxe rotten a fresshe by our folysshenes & neclygence. Of the whiche mysery Dauid complayneth in this place/sayenge. Putruerūt et corrupte sunt cicatrices mee: a facie insi-

pientie mee. The olde tokens of my synnes ware rot-
ten agayne by myn owne folysshenes. He that is enured
and encombred with these euylles/shall we not call hym
wretched and vnhappy: yes truly/for no thynge elles
but synne may make a man wretched/be a man neuer so
poore & nedy/yf he be wout synne/yet he is blysshed & hap
py. Salomō sayth. Miseros facit pplos peccatū.
Synne maketh wretched people. Sayt Poule haueyge
the same mysery in experyence sayd. Infelix ego ho
mo quis me liberabit de corpore mortis huius.
I vnhappy man who shall delyuer me from the daūger
of this deedly mysery of synne. Socrates was asked
a questyon as it appereth in ỹ Georgyke of Plato of one
named Polus/whether Archelaus whiche than had in
gouernaūce the kyngdome of Macedony in grete glory
were happy & blysshed or not. Socrates answered & sayd
he coude not tell/it is to me vncertayne. Than sayd Po-
lus/he is a kyge. Socrates sayd/al though he so be/yet
may he be a wretche. Polus added more & sayd/he hath
a glorious kyngdome/a grete houshold/& grete ryches-
se. Socrates answered/what of all this/these cōmodites
maketh not a man blysshed/for vnder them may be pryue
ly a wretched soule. If ỹ wylt sayd Socrates that I tell
the whether this man be blysshed or wretched/shewe me
his soule/& anone I shall assoyle thy questyon/for the de-
monstracyon of this mater dependeth of ỹ soule. Truly
a soule subgecte to synne is wretched whiche our pphete
Dauid wytnesseth/sayenge. Miser factus sum. By
the reason of my synne I am made a wretche. That crea
ture what soeuer he be is blysshed whose wyll is obedyent
to reason/that is to saye/in whome reason & grace hath

domynacyon/ for by reason & grace ryght & Justyce shall be kepte. But yf it be cõtrary than shall peruersyte & vnryghtwysnes haue place and lyberte/that we may more openly perceyue this thyge/let vs cõsyder this example. As longe as the myddes of a lyne is egall with bothe endes/neyther goynge wronge towarde the ryght hande nor towarde the lyfte hande/so longe it is called a ryght lyne/but yf it turne cõtrary eyther to the one parte or to the other/or lyfte vp it selfe aboue eyther endes/the lyne is not ryght but croked. In lyke maner let vs cõsyder the power in the soule/that is to saye/reason/wyll/& vnderstandynge/the vnderstandynge must be guyded by the wyll/& wyll must be ruled by reason/for wyll is the myddle parte betwene vnderstandynge & reason/lyke as the myddle poynte in a lyne/wherfore yf the wyll whiche ought to be ỹ myddle parte & also subdued to reason lyft vp hymselfe aboue reason/is not thordre peruerse & incõuenyent/is not there a croked soule? yes wout doubte. Lyke wyse it is in synners whan reason is put downe and wyll is vnwysely exalted. Et incuruatus sum vsq; in finem. The prophete sayth. By synne I am made croked vnto the grounde. I haue more mynde on erthly thyges than vpon heuenly/whan ỹ soule is thus dysformed and brought in to these myserable cõdicyons what is lefte behynde but penaunce & sorowe. The philosophers shewed two dyuerse wayes/one is the waye of vertue/the other of vyce. The waye ỹ ledeth a man to vertue is laborous & full of thornes/notwithstandynge the ende of it is very pleasaunt. The waye whiche bryngeth a man to vyce is mery & full of sensuall pleasures/but the ende of it is very bytter and sharpe. A certayne philosophre called Demosthenes what tyme he desyred

to haue the presence & company of a certayne cuyll dispo
sed woman / & she asked a grete somme of money. He an-
swered that his lernynge was not to bye penaūce so dere
Sygnyfyenge that after the fylthy volupty of the flesshe
no thynge remayneth but sorowe & penaūce / for the whi
che he wolde not gyue so moche money. Our pphete con
syderynge this addeth sayenge. Tota die cōtrista-
tus ingrediebar. Many cāuses there be for synners
to be penytent whiche haue caste downe themselfe in to
these mysteryes / not compelled by vyolence / but by theyr
owne wyll & mynde / from the whiche they may scantly &
with grete difficulte aryse / what for ꝑ tyrānny of synne
what for leuynge of the occasyons to synne / caused of the
pleasure whiche ꝑ flesshe hath goten by wycked custome
of it. For as saynt Jherome sayth / those that be virgyns
fele not so grete temptacyons of the flesshe as they whi-
che ones or ofte tymes haue had the flesshely volupty in
experyence / for the flesshe that before hath ben polluted
by the foule and fylthy pleasure of ꝑ body / feleth moche
more vnclene motyons than doth the flesshe whiche al-
way hath ben clene and chaste / for the vnclene body pers
suadeth & sheweth to the soule the wycked cogytacyons
and derke fantasyes of his vnthrysty flesshely pleasures
done before / wherby it is many tymes begyled & scorned
Therfore the prophete sayth. Q ñ lumbi mei im-
pleti sunt illusionibus. The partes of my flesshe
wherin ꝑ noury sshynge of flesshely volupty be resydent
and abydynge / are replete & fulfylled with mockes and
scornes. O foly sshe & madde flesshe whiche entyseth and
causeth so many cuylles to ꝑ hurte of it selfe / for the body
stereth & moueth ꝑ soule oftentymes to the fylthy lust of
the flesshe / whiche is the moost hurte that can be to the

body/for the lyuely spirytes wherby the flesshe is quycke
ned be spylte & shedde out with ꝑ lede of man. And so by
that he leseth many of his strengthes. Philicyens saye
that a man taketh more hurte by the effusyon of a lytell
lede than by shedynge of ten tymes so moche blode/whi
che thynge of a lykelyhode saynt Poules ment rebukynge
fornycatours/sayenge. Peccatū quodcūq; fecerit
homo extra corpus suum est/qui autē fornica-
tur in corpus suū peccat. Euery synne that a man
doth is outwarde from his body/but he that doth forny
cacyon or lechery offendeth god & also hurteth his body.
Verily it is a grete mystery to loue the body so moche/&
notwithstandynge procure so grete hurte to it by flesshe-
ly lust/whiche mystery our prophete sheweth/sayenge.
Est nō est sanitas in carne mea. By the reason of
flesshely lust I haue no helth in my body or in my flesshe.
Therfore synne greueth bothe body & soule & profyteth
none of them but engendreth grete hurte to bothe. The
soule is turmented by a syght of a polluted cōscyence/by
the byctory of synne haupynge domynacyon/by the heuy
burden of it/by renewynge of olde synnes/by ꝑ mystery
that foloweth/by ꝑ croked custome of it ones lefte & for-
saken/& last by penaūce sorowfull. The body is also tur-
mented by ꝑ pryckynge of flesshely lust/& by losse of his
strengthes. Soo that a synner may saufely saye as the
prophete wryteth folowynge. Afflictus sum. I am
troubled by synne bothe in body & soule. The encrease of
a synners payne is whan he calleth to remēbraūce how
longe he hath serued so vncurteys and vngentyll a lord.
Saynt Johñ sayth. Qui facit enim pctiñ seruus
est peccati. He that commytteth synne is the seruaunt

of synne / therfore euery synner hath synne for his lorde whome he serueth. What maner of lorde synne is may be knowen by the stypende and rewarde that he gyueth to his seruauntes in the ende. Saynt Poule wryteth of this stypende / sayenge. Stipendia peccati mors est. The rewarde of synne is deth. What maner deth: truly deth eternall. This rewarde agreeth well for suche a lorde / What stypende sholde the moost vnhappy lorde gyue but the worste that may be thought / Who so euer serueth this malycyous and cursed lorde is in grete bondage and seruytude / Wherfore the prophete addeth sayenge. Et humiliatus sum nimis. By synne I am made a bonde man / to whome: verily to the lorde named synne. Now ye haue herde how many grete myserys we suffre vnder the bondage and yoke of synne / and how we be thraste downe vnder the cloude and derkenesse of synne. Therfore let vs flee vnto our bryght mornynge the moost holy mother of god / Whiche as a fayre mornynge hath lyfte vp herselfe aboue all derkenesse / and by her humylyte hathe broken the deuylles heed / whiche was the fyrst auctour and causer of synne and derkenesse. Let vs aske and truste helpe of her in this seconde kynde of wretchednesse / Wherof we haue now spoken / alwaye folowynge the wordes and ordre of the prophete. ¶ The thyrde kynde of mysery is yet behynde / whiche we sayd is the mysery of ignorauncc and blyndnesse / Whereby the lyght of trouth is turned away from vs / as by a cloude comynge betwene. This blyndnes may be shewed many wayes / as fyrst by the two meanes wherof we shall speke / that is to saye / we abstayne not from synne / neyther for the abhominable lothsomnesse of it / nor for the reuerence of our blyssed

lorde god alwaye beyngē present/that thynge must ne-
des of very ryght be thought vgsom ⁊ detestable/whi-
che is ẏ cause of so many grete myseryes ⁊ bytternesses
afore rehersed/for neyther ẏ paynes of hell nor of purga
tory had neuer ben thought/yf synne had not ben. Man
kynde shold neuer haue felte ony werynes or bodyly gre-
uaūce by the reason of labour/yf synne had not ben ney-
ther ony dystemperaūce of colde or hete that sholde anoy
the body/hungre/thurst/ne grefe or of sekenes of violēt
stroke/yf synne had not ben. Also the soule sholde haue
wanted ignoraūce/inconstaūcy/⁊ rebellyon of vnderstā
dynge agaynst reason. These myseryes and many more
whiche now I leue of happen to vs bycause of synne.
What trowe we/was not Lucyfer an aūgell shynynge
with grete lyght or euer he fell downe in to hell? ⁊ what
elles made hym so blacke ⁊ dyfformed but onely synne.
No thynge in the worlde dyspleaseth almyghty god but
synne. For as Moyses sayth. Vidit deꝰ cūcta que
fecerat: et erant valde bona. Almyghty god loked
and sawe all thynges whiche he made/and they were
very good. Euery creature of god is good and acceptā-
ble to hym yf synne be awaye. But yf it be neuer so good
ly a creature defyled with synne/it is abhomynable in ẏ
syght of god/⁊ ferre more abhomynable than is the styn
kynge caryon of a dogge or ony other venymous worme
in the syght of men/wherfore holy scripture commaun-
deth euery persone sayenge. Quasi a facie colubri
fuge peccatum. Flee synne lyke as thou woldest flee
from the syght of an adder or els ony other venymous
worme. And the holy man saynt Anselme sayth. Si ex
vna parte gehenna fuerit et ex altera peccatū

mallem in gehennā ire q̄ inquinari peccato.
If hell were on the one syde of me/ and synne on ẏ other
syde/ I had leuer goo in to hell than to be desyled with
synne/ the abhomynable stynke of it is so grete/ therfore
our blyndnes is very miserable/ whiche so many tymes
haue herde of the prechers of god how deedly & horryble
monstre synne is/ & how moche it is to be fledde & despy-
sed/ notwithstandynge we do not eschewe it/ but study-
ously with all our dylygence folowe/ clepe and in maner
kysse it. And whan we haue none occasyon to synne/ we
sorowe and wayle. There was neuer hungry lyon that
layd so sore a wayte for his praye as synners doth to gete
occasyons to synne/ they seke the flateryngeſ of worldly
pleasures euen as rampyngе lyons doth for theyr praye.
Also yf they be deferred from theyr purpose they wayle
and make sorowe/ whiche mysery our prophete shewed
in this nexte verse. Rugiebam a gemitu cordis
mei. I sought occasyons to synne/ not faynedly but frō
the very herte of me. This is a grete blyndnes that we
haue spoken of/ and the other whiche we shall shewe is
moche more. If ẏ lothsomnes of synne be not suffycyent
to cause vs leue & flee from it/ at the leest ẏ presence of al-
myghty god our maker our gouernour sholde cause vs
to forsake synne/ in whose power resteth our lyfe & deth/
whiche from aboue loketh & beholdeth what soeuer we
do/ so openly as I se & beholde ony of you/ & moche more
openly/ for of mannes aspectes or syght myght come frō
the soule & perse thrugh a glasse/ thrugh the heuens vn-
to the sterres/ tyll it come to the place where almyghty
god is resydent/ notwithstandynge moche more ẏ syght
of god hath power to loke thrugh them all downwarde
tyll it come to the ferthest & inwarde partes of the herte

and soule. I beseche you let vs thynke in our selfe/the cle
rer syght the ferder may loke & beholde/& yet yf an other
be twyse so clere it may perceyue & beholde twyse so ferre
and so infynytely. Therfore almyghty god whose syght
is ferre bryghter & more clerer than all other be may be-
holde and loke to euery dystaunce be it neuer so ferre and
without nombre. A grete dyfference is betwene ỹ syght
of god and of man. The ferder that mannes syght goth
the more weyke & feble it is/why? for it is lympted at a
certayne. The syght of god is of grete strength without
ende and lymyttynge at certayute/& for that cause whe-
ther soeuer it goth forth be the space or dystaūce neuer so
ferre/it is alway of lyke strength & power in euery place
without chaunge or makynge lesse/ Whiche holy scryp-
ture wytnesseth/sayenge. **Attingit a fine vsq; ad**
finem fortiter. The syght of god attaynyth to euery
dystaunce from ende to ende strongly/or alwaye a lyke
stronge. And in an other place of scrypture is sayd thus
Nulla creatura est inuisibilis in cōspectu il-
lius/oīnia autē nuda et aperta sunt oculis ei⁹.
No creature is inuysyble in the syght of god/all thynges
be naked and open to his eyen. Therfore it is a grete and
mysserable blyndnes whan we wyll not beholde & se the
horryble and ferefull countenaūce of synne. And truly it
is a more grete and mysserable blyndnes/not to fere the
syght of the moost hygh lorde god almyghty/but he lo-
kynge vpon vs from whome no thynge may be hydde to
haue the desyre of so lothsom & foule thynge in our herte
as synne is/yf we remembre not & be in wyll to forowe &
wayle for it. O grete derknes. O dymbe cloude. O bery
thycke myste whiche suffreth not the lyght of trouth to
shyne vpon synners. Let vs therfore renne to our moost

bryght & clere mornynge Mary the mother of god whi-
che is without all & the leest spotte of synne. Beseche her
mekely that she put awaye this blacke cloude and derk-
nes of synne/to thentent we may haue grace to loth and
fere the fylthynes of it/& to drede the presence of our fere-
full Judge almyghty god. ¶ Now syth we haue satys-
fyed for our purpose at this tyme we sholde leue in this
place of the psalme/but that the verse folowynge contey
neth a rehersall or epylogue almoost of euery thynge spo
ken before. The prophete sayth. ¶ Cor meum cōtur-
batum est. My herte is sore troubled. Take hede and
marke here ẏ fyrst kynde of wretchednes/that is to saye
the tempestous tribulacyons wherwith the hert of syn-
ners is troubled & vexed/fyrst for fere of the eternall pu-
nysshement of god in hell/for drede of his punysshement
in purgatory/also by fere of deth hangẏge alway in our
neckes/for drede of goddes punysshement in this lyfe/&
last for the vgsomnes of our synnes. For these we may
saye with ẏ prophete. ¶ Cor nostrū conturbatū est.
Our hertes be sore troubled. It foloweth. Dereliq̄t
me virtus mea. My strength hath forsaken me. Here
is noted the seconde kynde of mysery wherby we be put
downe myserably vnder the thraldome of synne/by whi
che thraldome we be ouercomen/subdued/our olde to-
kens of synne waxe rotten agayne/we be made vnhap-
py/croked and sorowfull/we be scourged sore and made
lowe as subgectes/so that of ryght we may saye. De-
reliquit nos virtus nostra. Our strength hath for-
saken vs. The prophete added. Lumen oculorum
meorꝝ et ipsum nō est mecum. The syght of myne
eyen hath fayled me. Here is the thyrde kynde of wret-

q. Irksomenes

chednes expressed/that is to saye/of our cloudy blyndnes wherby we be so moche blynded that neyther for thabomynacyon of synne whiche is a foule & ferefull monstre/ nor for the reuerence of god beynge present we wyll refrayne but synne styll & that greuously/from whiche myseryes the moost blyssed virgyn delyuer vs/whose Natyuyte we halowe this daye by her sone our lorde Jesu Chryst/whome she as a fayre mornynge brought forth the moost bryght sonne to gyue lyght vnto all synners.

Domine ne in furore posterioris. secunda pars. of 38th Psalm

AL we chrysten people are boūde of very duty to gyue grete and immortall thankes to the holy prophete Dauyd whiche so diligently hath lefte in wrytynge his psalmes moost godly to be redde of vs & our posteryte. And his soo doynge as me semeth was moost for thre causes. Fyrst that by these holy psalmes ẏ myndes of synners myght be reysed vp and excyted as by a swete melody to receyue and take the study & lernȳge of vertues. Secondaryly that yf ony man or woman hath fallen to grete & abomynable synnes/yet they sholde not despayre but put theyr hole & stedfast hope of forgyuenes in god. Thyrdly that they myght vse these holy psalmes as letters of supplycacyon & spedefull prayers for remyssyon and forgyuenes to be purchased of almyghty god. Pytagorycy the people of that secte or of that vsage were

accustomed euery mornynge whan they sholde ryse from
theyr beddes to here the sounde of an harpe/wherby theyr
spirytes might be more quycke and redy to receyue theyr
studyes/thynkynge no thynge more profytable than it
vnto the free and noble exercytynge of theyr myndes. For
doubtles theyr sluggysshe & slouthfull myndes by ỹ me-
lody were made quycke & mery. Also somtyme wycked
spirytes were chased awaye by ỹ musycall & swete stroke
of ỹ harpe/whiche thynge done is redde of kynge Saul/
that whan he was vexed and troubled of the wycked spi
ryte he had his moost & onely remedy by ỹ harpe of Da-
uyd/at whose sounde the malygne spiryte was dryuen
awaye. It is also thought that the same wycked spiryte
had so grete power on Saul for his synne. So lyke wyse
holy fathers thynke all synners to be vnder the power of
an euyl spiryte. Let vs therfore turne agayne vnto these
swete melodyes of our pphete Dauyd whiche somtyme
he sange with his godly harpe/wherby we may chase &
put away all sluggysshenes & slouth put in to vs by wyc
ked spirytes/in the whiche swete soundes we shall here
so grete plente & dyuersite of tunes as euer was herde be
fore/for somtyme he speketh of god/somtyme of ỹ deuyll
somtyme of holy aũgels/somtyme of dampned spirytes
Now of hell paynes/& somtyme of the paynes of purga
tory/otherwhyles of the ryghtwysnes of god/somtyme
of his grete mercy. Now of drede/anone of hope/som-
tyme of sorowe and weppynge/and somtyme of gladnes
and confort/somtyme of bodyly wretchednes/somtyme
of the wretchednes of the soule/somtyme of the cursynge
of vyces and synnes/somtyme of the prayesynge of ver-
tues. Otherwhyles of good and ryghtwyse people/and
anone of wycked and vnryghtwyse. By this dyuersyte

of melody yf synners can not be reysed vp from the slepe of synne and erected vnto godly watchynges they are to be thought as very deed. And as we sayd in the seconde place/ they that be wretched and synfull creatures may truste to haue forgyuenes of god by these holy psalmes. Example we haue of this holy prophete. For euery man knoweth this prophete Dauyd was a wretched & greuous synner/ neuertheles afterwarde he lyued holyly/ & by the merytes of his lyfe was lyfte vp vnto heuen. The medycyne & remedy that he vsed for doynge awaye his synnes was pure and clere penaunce/ whiche he laboured so moche by ofte sayenge these psalmes that anone he was made perfytely clene. Why therfore sholde we wretched synners doubte to be made clene from all synnes be they neuer so greuous whan we knowe the lyfe before of this prophete vnclene with so grete fylthynes of synne & now made so bryght & without spotte of it by penaunce whiche is the very purger of synne. Trowest thou his synne was not greuous/ truly it was/ whiche also hym selfe wytnesseth/ sayenge. **Peccaui valde.** I haue synned greuously. Is not the same medycyne & remedy whiche he vsed/ that is to saye/ penaũce present and redy at hande to vs all? yes truly/ for it was sayd to euery persone. **Penitentiam agite.** Do penaunce Haue not we the same god/ and is not he as ryche and plentefull in his mercy as euer he was before? yes without doubte. Sayne Poule affermeth the same/ sayenge. **Idem dominus omnium & diues in omnes qui inuocant eum.** The lorde of all is one without chaunge or mutabylyte & euen a lyke lyberall and plenteous vnto euery creature that calleth to hym. Trowest

thou that he be percyall in ony condycyon / and that he offreth not his grace to euery creature ouer all: yes veryly. For saynt Peter the apostle sayth. In veritate comperi quia non est personarum acceptor deus: sed in omni gente qui timet deum & operatū iusticiam: hic acceptus est illi. I haue spyed and perceyued for a trouth that god is none accepter of persones / but amonges all people who soeuer dredeth almyghty god and dooth ryghtwysnes / that persone is acceptable vnto god. Therfore yf we drede almyghty god and do ryghtwyse penaunce we may truste veryly for to haue forgyuenes of hym / and without doubte for to be accepted of his mercy. Vnto the whiche this holy prophete Dauyd bothe admonyssheth and entyseth vs by these holy psalmes / the whiche mater ought for to be for all wretched synners vnto theyr grete conforte and truste of forgyuenesse. The thyrde and laste that these holy psalmes be lyke as letters of supplycacyons the whiche we may gyue vnto almyghty god as redy mouers and sterers of his infynyte mercy for vs shall be made open on this wyse. If perauenture ony persone haue a mater or besynes with the kynges hyghnes and in his cause gretely desyre his goodnes and his pyte / wyll he not shortly go vnto some wyse man in suche maters and desyre a letter of supplycacyon for to be made dylygently / wherby he may cause the kynges pyte in his besynes to be obteyned and hadde. Truly his truste is not onely in his owne wysdome for to be so bolde in handlynge his mater & to purpose it onely by his owne wordes or his owne wytte. We synners be in lyke condycyon. For truly we haue many maters in the hygh

courte of the mooſt hygh kynge almyghty god / for the whiche it ſholde be profytable and neceſſary the pyte of god to be purchaſed for vs. And who is more wyſe in ꝑ courte for our beſynes to be ſpedde / that is to ſaye / for forgyuenes to be obteyned / than is our prophete Dauid that cõmytted before the peryll and daũger of the ſame thynge in hymſelfe. Verily he was a ſynner as we be and a bely folower for forgyuenes. With grete dylygence made theſe holy pſalmes whiche he dayly offred vp vn= to almyghty god with grete deuocyon as letters of ſup= plycacyon / by the whiche he moued gretly his goodnes for to forgyue hym. Therfore we knowynge the vertue & effycacy of theſe holy pſalmes / let vs vſe them in our lyke beſynes and doubte not to haue forgyuenes yf we do it ſo louyngly as he dyd in his tyme. For lothe euery prayer offred vp of a penytent herte is acceptable vnto our mooſt good and mercyfull lord god / but that prayer aboue all other is ferre more acceptable to hym whiche is approued by holy chirche and made by a man of mer= uayllous and not vnknowen holynes. In the whiche prayer fyrſt is aſked forgyuenes of ſynnes / ſtrength of the ſoule to withſtande ſynne / and contynuaunce of ver= tue / whiche thynge is nobly done in the pſalmes of Da= uyd / namely in the ſeuen penytencyall pſalmes / whoſe declaracyon we haue take vpon vs / therfore let vs glad= ly and louyngly deſyre them / and ofte offre them vp vnto almyghty god / mekely aſkynge forgyuenes of hym for our ſynnes / whiche vncurteyſly we haue cõmytted and done agaynſt his goodnes. ¶ In this parte of the pſal= me our prophete Dauid doth thre thynges. Fyrſt he cal= leth to mynde his wretchednes. Secondly he gadereth togyder many thynges wherby he may truſt for to haue

forgyuenes. And thyrdly he sheweth that onely by the helpe of almyghty god he contynueth in his good purpose. No thynge ꝑ may be seen or thought is more profytable wherby the mercy of god may exercyse and vse his operacyon than is our wretchednes / whiche in how moche ꝑ more it be / so moche more it must moue ⁊ stere our mercyfull lorde god to pyte ⁊ forgyuenes. Therfore this prophete Dauid remẽbrynge it calleth to mynde all his offences and trespaces / wherby he may shewe his wretchednes to be grete ⁊ ouer hyed. He spake before of the inwarde partes of mysery / now he remembreth nombrynge the outwarde partes of it. This prophete sayth thus / my wretchednes standeth not onely in the trouble of myn herte whiche is very grete / nor in the feblenes of my strength depressed and put downe by the tyrranny of vyces / neyther in the mysserable blyndnes of my soule / but it is otherwyse encreased / and by that wherof my cheke confort and consolacyon ought to be hadde / whiche is a very vnhappy kynde of wretchednes. Verily they that be my frendes and nygh aboute me be myne aduersaryes ⁊ mooste agaynst me. Perauenture it sholde seme that we haue sayd a thynge agaynst reason to saye our frendes and they that be nexte vs be rather our enemyes than our frendes. But and we wyll call to mynde and remẽbre how moche they do lette vs from getynge the helth of our soules it shold to no man be a doubte. For what sholde be more precyous and derer vnto vs than tyme and longe space of lyfe to do penaunce for our synnes and trespaces done and paste / and to obteyne many large rewardes of god by doynge good werkes whiche goodnes and good purpose is mooste of all taken awaye by them that be nexte aboute vs ⁊ our frendes / namely

that we call our frendes. A certayne doctour sayth/they be theues & stele awaye our tyme of well doynge in this worlde. Also yf we be in the wyll for to forsake this worlde/or to take vpon vs an harder and a strayter waye of lyuynge/who shall sooner withstande our good purpose than they whiche be as our frendes and nexte aboute vs. If we be in mynde to sell all that we haue and after dystrybute it in almesse vnto the poore people after the counseyle of Chryst/who wyll be more agaynst vs than our frendes & neyghbours. Oftentymes at grete feestes Jonkeyes and drynkynges we be made more intemporate and more dyspoled to vyce than is conuenyent and honest for vs to be. And by whose byddynges and desyres elles/but by our frendes & neyghbours. Also of euery worde spoken vnproufytably and in vayne we shall gyue accounte before god/notwithstandynge it contenteth not our frendes whan we be in theyr cõpany without we vse many ydle wordes and vnfruytfull bothe for body and soule. More ouer in whose causes and besynes doth our conscyence more grudge & is hurte than in the causes and besynes of our neyghbours & frendes/whan we helpe/defende/or prayse them to other/or elis auaunce them our selfe. And last yf our neyghbours and frendes se ony thynge in vs to be lauded or prayled/they glauer and prayse it so moche that anone we synne in vayneglory/and also be proude of our selfe. And yf they spye ony thynge in vs that is lewde or to be forboden/they wyll craftely colour it/or elles go by as they se it not/so that we neuer can knowe our selfe/wherfore they be for to be thought rather our enemyes than our frendes. They seme to drawe nere vs for our profyte/but contrary they do agaynst vs and no thynge for our profyte. Our pro-

phete sayth in lyke maner. **Amici mei et proximi mei aduersum me appropinquauerunt et steterunt.** My frendes and neyghbours drewe nygh and stode stylly agaynst me. He speketh not of them that be frendes in dede/suche be very scant/of whome it is wryten. **Beatus qui inuenit amicū verum.** Blyssed and happy is he that hath founde a true frende. Peraduenture at that tyme this prophete Dauid had none suche. But of the carnall and comyn frendes wherof is a grete nombre. He addeth sayenge. **Et qui iuxta me erant de longe steterunt.** They whiche were as my frendes and my neyghbours stode aferre from me/who shall we saye is nere ony man yf that his neyghbour and frende be not/who is to be thought more nerer than a neyghbour or frende/certaynly none. But peraduenture this prophete ment by them that be as neyghbours and frendes suche as fauour and owe good wyll onely to the body. And by those that be nygh vnto vs he ment them whiche haue cure of soule. For they of very duty sholde fyrst haue the name of a frende and neyghbour. For bycause the soule is nexte ỹ body/and though it be so that euery persone hath charge of other in rebus kynge vyces accordynge to the sayenge of our sauyour. **Si peccauerit in te frater tuus corripe eum.** If thy brother or euen chrysten offende the correcte hym Notwithstandynge thoffyce of correccyon longeth fyrst vnto prelates and vnto suche as hath cure of soule/whiche be sette in this worlde by almyghty god as ouerlokers of the people/vnto whome is also cõmaunded that they sholde shewe to them theyr greuous offences/but they stande aferre of/they spare to saye the trouth. Elles

let vs go to the letter/that is to saye/bysshops be absent from theyr dioceses/and parsones from theyr chirches. Elles to the spirytuall sence as thus/no man wyll shewe the fylthynes of synnes. All we vse bypathes and circũlocucyons in rebukyng them. We go no thynge nygh to the mater. And so in the meane season ꝑ people perysshe with theyr synnes/whiche thynge ꝑ prophete complaynneth/sayenge. Et qui iuxta me erant de longe steterunt. They that had cure of my soule stode afeere from me. Truly those be very wretches whome synnes do subdue and put vnder the mysserable yoke of scruytude or bondage. They be also thraste downe in to a moze streyghter corner of mysery whan theyr frendes ⁊ neyghbours wyll not admonysshe and reproue theyr wyckednes/but suffre them so to contynue/whan also prelates and parsones do not correcte theyr mysse lyuynge/and shortly call them to amendement/but rather go by and suffre theyr mysse gouernaunce. What than/truly the soule beynge glad of his destruccyon and in maner rennynge on his owne brydell not helped by his frendes/no thynge cared for of bysshoppes and suche as hath cure of soule must nedes come in to the deuylles power/whiche as wood enemyes and rampynge lyons go aboute seekynge whome they may deuoure/they do the vttermest of theyr power/they go forze to ꝑ mater/⁊ many tymes ouercome suche as be very stronge. Therfore what meruayle is it ꝑ the deuylles catche the mysserable soule voyde ⁊ vtterly destytute of all helpe/and so taken drawe it in to the depe pyt of hell. The prophete sayth. Et vim faciebãt qui querebãt animã meã. They that sought for to haue my soule put grete strength for to obteyne theyr purpose. The curled deuylles strength ⁊

power is very grete/as scripture sayth. Non est potestas sup terrā que cōparet eis. No strength vpō the erth may be compared to them/whiche yf they were suffred to exercyse vpon mankynde none sholde be lefte alyue. But almyghty god of his goodnes wyll not so suffre it/& bycause of that they gyue themselfe to frawdes & gyles studyously/wherwith boldly they come to vs persuadynge & shewynge ỹ vayne pleasures of this worlde & the false Joyes of the flesshe/wherwith they scorne vs dayly/Ryke as a man in his dreme many tymes thynketh to haue grete pleasures whā no cause is so to be thought than wakynge he perceyueth hymselfe deceyued by his dreme. Je is wryten. Dormierūt somniū suū et nichil inuenerūt oēs viri diuitiarū in manib⁹ suis. Without doubte synners be begyled/and all that they do be but dremes & vanytees/whiche thynge ỹ prophete addeth/sayenge. Et qui inquirebāt mala michi locuti sunt vanitates. Suche as were myn enemyes & wylled me rather cuyll than good spake and persuaded vanytees vnto me/that is to saye/worldly rychesse/pleasures/& false flesshely Joyes. And yf it be so they may not take vs by those vanytees/than they laye in our waye other subtyll & crafty baytes/for theyr purpose is eyther by cōtynuāce of one temptacyon or other to make a man wery and cause hym to thynke at the last that god wyll not helpe hym & so falleth in to despayre. Eyther they be aboute to bryngе a man to a hyer perfeccyon of lyfe/to ỹ ende anone after they may ouerthrowe hym agayne/elles they persuade & purpose to a mānes mynde a more profytable place to gete vertue in/bycause why/they may lyghtlyer or sooner put hym downe &

make hym to forsake it / lyke as fyshers do whan that they be about to cause fysshe to come in to theyr nettes or other engyns / they trouble the waters to make them auoyde & flee from theyr wonte places. Somtyme they persuade a man to chaunge the maner of this lyfe / in to a more streyght waye of lyuynge than peraventure ony persone may bere or suffre / that than he that is greued afterwarde gyue ouer & forsake it / lyke as men saye apes be taken of the hunters by doynge on shoos / for the propertie of an ape is to do as he seeth a man do. The hunter therfore wyll laye a payre of shone in his waye / & whan he perceyueth the hunter doynge on his shoos he wyll do the same / and so after that it is to harde for hym to lepe & clymbe from tree to tree as he was wonte / but falleth downe / & anone is taken. Or elles at somtyme they laye before a man benym pryuely hyd vnder the colour of ap perynge vertue / as to set his mynde in getynge & to laye vp worldly ryches for the exercysynge of the werkes of mercy. Eyther they moue a man to chastyse his body aboue his power from the synne of lechery. Thus by these fraudes & other innumerable ꝑ deuylles be about to turne vs from vertue / wherfore the prophete added. **Et dolos tota die meditabantur.** Dayly theyr mynde was to begyle me. But many tymes whan we remembre our selfe to be tempted we haue so grete plea/sure in the thynge shewed by suggestyon & it semeth so Joyfull vnto vs that we perceyue no gyle in it / or at the leest we wyll not vnderstande it / therfore somwhat we here / & some we wyll not here / we gyue audyence onely to it that soũdeth to the voluptuous pleasures & profyte of the body / & wyll not here ꝑ preuy gyle hyd vnder that bodyly pleasure / but go by with a deffe eere / whiche the

prophete in the ꝑsone of vs soroweth & wayleth sayenge.
Ego autem tanq̄ surdus nō audiebā. I fared
as a defe man/wolde not here the rebukynge of worldly
pleasure/but gaue hede to all that sounded pleasauntly to
the body. It were a grete remedy to the synner that is
tempted yf he wolde dylygently make preuy serche with
hymselfe of the thynge layde to his soule by suggestyon
what may happen of it/whether good or euyll. He may
bothe aske questyon of hymselfe/& make answere to the
same/and anone by that dilygent inquisycyon made rea
son shall shewe at the last yf ony peryll be hydde vnder
by fraude or gyle/& yf none appere he may than flee vn-
to almyghty god askynge his helpe whiche shall neuer
be voyde or absent from ony persone that putteth his spe
cyall trust in hym. But of a trouth synners oftentymes
do the cōtrary/they make no serche with themselfe/they
aske not the helpe of almyghty god/but ouerthrowe ra-
ther themselfe and in maner the heed downwarde/also
as dombe men wyll no thynge obgecte or saye agaynst
synne. Therfore it foloweth. Et sicut mutus non
aperiens os suum. I am as a dombe man not ope-
nynge his mouth. I wyll not serche and speke agaynst
myn owne synne. Saynt James gyueth monicyons vn
to all suche as fereth ẏ deuylles temptacyons that they
withstande strongly/& yf they so do the deuyll shall ne-
uer after haue boldnes to lette and impugne them more.
Resistite diabolo et fugiet a nobis. Resyst and
withstande the deuyll and he shall flee from you. Whi-
che thynge wyllyam Parisyense confermeth shewynge
of a certayne persone that agaynst the foule and lybydy-
nous temptacyons of the flesshe layde vnto his soule by
the deuylles/was wont to saye with grete indignacyon

make hym to forsake it / lyke as fyshers do whan th
they be about to cause fysshe to come in to theyr net
or other engyns / they trouble the waters to make th
auoyde & flee from theyr wonte places. Somtyme t
persuade a man to chaunge the maner of this lyfe / t
a more streyght waye of lyuynge than peraduenture
persone may bere or suffre / that than he that is gre
afterwarde gyue ouer & forsake it / Lyke as men saye ap
be taken of the hunters by doynge on shoos / for the p
perte of an ape is to do as he seeth a man do. The hunt
therfore wyll laye a payre of shone in his waye / & whan
he perceyueth the hunter doynge on his shoos he wyll do
the same / and so after that it is to harde for hym to lepe &
clymbe from tree to tree as he was wonte / but falleth
downe / & anone is taken. Or elles at somtyme they laye
before a man benym pryuely hyd vnder the colour of ap
perynge vertue / as to set his mynde in getynge & to laye
vp worldly ryches for the exercysynge of the werkes of
mercy. Eyther they moue a man to chastyse his body
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Et dolos tota die meditabantur. Wayly theyr
mynde was to begyle me. But many tymes whan we
remembre our selfe to be tempted we haue so grete plea-
sure in the thynge shewed by suggestyon & it semeth so
Joyfull vnto vs that we perceyue no gyle in it / or at the
leest we wyll not vnderstande it / therfore somwhat we
here / & some we wyll not here / we gyue audyence onely
to it that sounded to the voluptuous pleasures & prohyte
of the body / & wyll not here ꝑ preuy gyle hyd vnder that
bodyly pleasure / but go by with a deffeere / whyche the

prophete in the ꝑsone of vs soroweth & wayleth sayenge. Ego autem tanq̄ surdus nō audiebā. I fared as a defe man/wolde not here the rebukynge of worldly pleasure/but gaue hede to all that sonded pleasauntly to the body. It were a grete remedy to the synner that is tempted yf he wolde dylygently make preuy serche with hymselfe of the thynge layde to his soule by suggestyon what may happen of it/whether good or euyll. He may bothe aske questyon of hymselfe/& make answere to the same/and anone by that dilygent inquisycyon made reason shall shewe at the last yf ony peryll be hydde vnder by fraude or gyle/& yf none appere he may than flee vnto almyghty god askynge his helpe whiche shall neuer be voyde or absent from ony persone that putteth his specyall trust in hym. But of a trouth synners oftentymes do the cōtrary/they make no serche with themselfe/they aske not the helpe of almyghty god/but ouerthrowe rather themselfe and in maner the heed downwarde/also as dombe men wyll no thynge obgecte or saye agaynst synne. Therfore it foloweth. Et sicut mutus non aperiens os suum. I am as a dombe man not openynge his mouth. I wyll not serche and speke agaynst myn owne synne. Saynt James gyueth monicyons vnto all suche as fereth ẏ deuylles temptacyons that they withstande strongly/& yf they so do the deuyll shall neuer after haue boldnes to lette and impugne them more. Resistite diabolo et fugiet a nobis. Resyst and withstande the deuyll and he shall flee from you. Whiche thynge wyllyam Parisyense confermeth shewynge of a certayne persone that agaynst the foule and lybydynous temptacyons of the flesshe layde vnto his soule by the deuylles/was wont to saye with grete indignacyon

these wordes/ fy/ fy/ fy/ & by this meane he auoyded those temptacyons. The wyse man also counseyleth vs to hedge in our eres with thornes/ sayenge. Sepi aures tuas spinis. That is to saye/ yf thou here ony thynge spoken that soundeth to euyll/ or is not worthy to be spoken/ as the deuylles temptacyon/ take thornes/ so moche to saye withstande temptacyons sharply & hyterly/ wherwith the deuyll shall be chased away from vs. But suche as be ouercomen by temptacyons are very blynde not perceyuynge the vglonnes of synne/ also they be dese not heryng the fraude of ỹ deuyll/ & last they be dombe not spekynge & wysely reprouynge the abominacyon of it. Soo by custome they be made lyke vnto dombe & dese persones vtterly holdynge theyr peas. Et factus sum sicut homo nõ audiens et non habens in ore suo redargutiones. I am made lyke vnto a man that is dese & dombe whiche neyther wyll here ỹ rebukynge of synne/ nor say agaynst synne. Hytherto our yphete hath described the myserable and vnhappy cõdycyons of the synner expressynge his manyfolde wretchednesses whiche ye haue herde. Now in this seconde place he remembreth many thynges wherby the goodnes of god may be moued to forgyuenes/ amonge whome good hope is the fyrst/ without the whiche euery thynge that we do is of no valure/ for let vs neuer so moche wayle & sorowe our synnes/ cõfesse them to neuer so many preestes and last study to purge them by as moche satysfaccyon as we can/ all these profyte no thynge without hope. For was not Judas very penytent for his synnes? Yes truly. For as Mathewe sayth. Iudas penitentia ductus rettulit triginta argẽteos principibus sa-

cerdotum. Judas beynge penytent brought agayne the.xxx. pens to the prynces of preestes/or to the chefe of the Jewes lawe/dyd he not also shewe openly his trespace whan he made exclamacyon and sayd. Peccaui tradens sanguinem iustum. I haue synned gretuously betrayenge this ryghtwyse blode. And laste he made satisfaccyon more large than almighty god wolde haue asked. Abiens laqueo se suspēdit. He wente forth and hanged hymselfe in an halter. I beseche you what more bytter and shamefull kynde of satysfaccyon myght haue fortuned hym? verily none. And yet bycause he wanted hope & despayred of forgyuenes/all these dyd no thynge profyte hym. For without doubte despēracyon is so thycke an obstacle/& but yf it be taken away the lyght of goddes grace may not come in to our soules Let vs therfore take awaye the obstacle of despayre and open our soules by stedfast hope to receyue the grace of god & it must nedes entre. Saynt Poule sayth. Deus negare seipsum nō potest. Almyghty god may not deny his owne selfe/he can not but haue mercy on wretched synners that trust in hym. He may no more withdrawe from them the bemes of his grace/yf theyr soules be made open by stedfast hope to receyue it/than the sonne may wtstande his bemes out of wyndowes whan they be open. Therfore the prophete sayth. Q in in te domine speraui tu exaudies me dñe de⁹ meus Blyssed lorde bycause I haue trusted in the/thou shalte here me my lorde & my god. Of a trouth grete & stedfast hope must nedes alway be herde/notwtstandynge these fewe condycyons folowynge must be Joyned to it/that is to saye/yf the thynge asked of almyghty god be lon-

gynge & not contrary to the soules helth of the asker/al-
so yf he be wyllynge & redy to suffre correccion for his syn
nes/yf he sorowe & wayle his errour and be gladde to ac-
cuse hymselfe. Last yf he wyll beware & from that tyme
forthwarde abstayne from all suche euyll occasyons. All
these the prophete remembred by the same ordre/& made
his petycyon for to be herde of almyghty god/& shewed
the cause why he sholde be herde/sayenge. **Quoniã
in te domine speraui.** Lorde thou shalte here me
bycause I haue trusted in the/he added the ende for the
whiche he made his petycyon/that is to saye/to thentẽt
his enemyes haue not the better of hym/and be moche
gladde and Joyful of his doynge amysse. This prophete
neyther asked erthly ryches/worldly honours/pleasu-
res of the flesshe/nor ony other temporall thynge/but
onely ỹ helpe of goddes grace agaynst his enemyes that
they Joye not moche his fall or hurte. Truly ỹ deuylles
be very gladde yf at ony season they may espye vs wa-
uer or stumble out of the waye brekynge goddes com-
maundementes. But whan we fall downe and gyue
place to the fylthynes of synne/not wyllynge for to ryse
agayne/than they Joye aboue mesure. Therfore this
holy prophete rehersed & receyted all these forsayd thyn-
ges bycause almyghty god sholde exercyse his mercy/&
soone helpe hym/to thentent his enemyes sholde not be
gladde at ony tyme of his fall to synne. **Quia dixi
nequando supergaudeant michi inimici mei.**
Good lorde I haue receyted all these and made my pety-
cyon/bycause myn enemyes at ony tyme sholde not be
very gladde and mery of my fall in folowynge the con-
cupyscence of ỹ body/these enemyes laye awayte bothe
daye and nyght/they spare vs neyther slepynge nor wa-

kynge/etynge/or drynkynge/in labour/or ony other study but alwaye besy themselfe to catche our soules in theyr snares. Almyghty god with all the hole company of heuen loketh downe from aboue & beholdeth our trouble or agony ꝑ we haue to withstande theyr malyce & temptacyon/they also take it heuyly and be sory yf we be ouercomen/and yf we haue the victory they be very gladde & Joyfull. And on the other parte these wycked deuyles doth espye & wayte whan we be aboute to fall downe/& as soone as we set downe our fete/& of a lyklyhode shold slyde or slyppe/than they make theyr vaunte of getynge the victory/as it foloweth. **Et dum cõmouentur pedes mei super me magna locuti sunt.** Whyles my fete were moued & aboute to slyppe/that is to saye/whan my desyres wauered and were remoued from almyghty god goynge vnto synne/than myn enemyes craked and spake many grete wordes Joyenge and laughynge me to scorne. Furthermore he that wyll be herde of god muste submytte hymselfe to wylfull correccyon for his olde synnes/or at the leest be redy in his soule to humyle and submytte hymselfe. ¶It is accordynge with ryght and equyte that the persone whiche hath folowed his owne sensuall pleasure agaynst the wyll of almyghty god/redeme and make amendes for his errour in folowynge the wyll of god/contrary to his owne voluptye & worldly pleasure. For synne must nedes be punysshed eyther by our owne selfe/or elles by almyghty god/whiche payne or punysshement yf that we take vpon vs with a good wyll/it is thought than we make satysfaccyon to almyghty god for our trespaces/we put this thynge in execucyon and do it in dede/whan we suffre paciently aduersytees & punysshementes of almyghty

god/or iniuryes done by our neyghbours/wylfull chastysementes done by our owne selfe/or elles yt we suffre pacyently penaũce enioyned by our bysshoppes or ghostly fathers after cõfessyon herde by them. All these be scourges wherby the noysomnes of synne is done awaye/the synner amended/and satisfaccyon is made to god/wherfore the prophete sayth. Quoniam ego in flagella paratus sum. I am redy good lord to do all maner of penaunce for my synnes/& not faynedly/but with a true and contryte herte. But beside this maner of makynge satysfaccyon is also asked for a duty of the synner sorowe and inwarde repentaũce of the mynde/for as moche as he hath defyled the ymage of god within hym/deserued eternall dampnacyon/and loste the Joye of heuen. Bycause also he hath so moche displeased our best & mooste louynge lorde god/whiche so derely and plenteously redemed vs with the precyous blode of his onely begoten sone Jesu Chryst. Alwaye the synner must sorowe and wayle these offences rehersed/so oft as they come to his mynde. We fynde in scrypture that Peter chefe of all the apostles wepte and wayled dayly his errour in denyenge his mayster Chryst Jesu. O how moche vnlyke be these wretched synners vnto Peter ỹ be gladde whan they haue done amysse and Joye in theyr euyll doynges/whiche thynge truly more displeaseth almyghty god than the synne done. It is very harde at all tymes to remembre & call to mynde that we haue done amysse/& alwaye to sorowe/notwithstandynge this must at all seasons be ferme & stable in the soule/that as ofte as the remembraũce of synnes cometh to our myndes/so ofte we must desyre to be sorowfull for them. And this we must do with all our power/strength & good wyll. For our pe-

nytent prophete sayd. Et dolor meus in cõspectu tuo semper. My sorowe for my synnes was alwaye in the syght of myne vnderstandynge. Sorowe and inwarde penaũce is not onely sufficyent/but also we must make cõfessyon/and shewe to an able preest our synnes whan tyme shall requyre/elles all our sorowe & penaũce be it neuer so greuous shall be but in vayne and of none effecte/in the whiche confessyon we may not tell fables and other mennes fautes but onely our owne/neyther we may shewe our lyght synnes leuynge the grete and heuy vnshewed/We muste also shewe all our offences small & grete without ony shadowe or colour/no thynge excusynge or makynge lesse but expresse as moche as we may the very wyckednes with all the circũstaunce as it was done in dede. For this cause our penytent prophete added sayenge. Quoniam iniquitatẽ meã annunciabo. Good lorde I shall shewe myne owne wyckednes of synne/euen as it was without colour or glose. And last it is very necessary that we study & take hede in ony wyse neuer after to fall and turne agayne to synne/lyke a dogge that turneth agayne to his vompyte/or a sowe ones waltred in the cley wyll returne to that fylthy place. That persone whiche stedfastly hath purposed with hymselfe to amende his lyfe is alwaye studyous & besy to eschewe and flee euery occasyon of synne/seekyng holsome remedyes for the same. He remembreth in hymselfe how vnwysely he fell/how shorte pleasure he had of it and soone done/also how longe penaũce he is brought vnto contynually to be permanent vnto his lyues ende. He that can kepe this thynge alway present in the syght of his soule remembrynge it inwardly/that persone shall not lyghtly returne to his olde synnes. For this our pro

phete sayd. Et cogitabo pro peccato meo. I shall at all tymes remembre and thynke on my synne that no thynge of it be uncontryte and unconfessed/who someuer doth all these thynges afore sayd/that is to saye/he that asketh of almyghty god ony thynge for his soules helth & do it w̄ good hope/redy to correccyon/sorowynge his offences done/shewynge truly ȳ same by confessyon/& last purposynge euer after to abstayne from all occasyons of synne without doubte ȳ persone shall be herde & obteyne his petycyon. Yet is behynde to be spoke of whiche we sayd in the thyrde place/how this prophete shewed ȳ he myght not cōtynue in goodnes without the helpe of god That persone whiche of longe season hath had in experyence & customably vsed hȳselfe in exercysynge gyles & fraudes may lightly cōpasse a symple & unwyse creature and bryng hym out of the waye whoder he lyst. Now yf there be many suche/& all they with one assent enuyously haue cōspyred the deth of a symple persone/how may he flee so grete malyce and namely so moche put in exercyse. Truly it is a thȳge incredyble/it may not be done wout some man more myghty than they withstande & defende hym/we all be in lyke case. There is none of vs but some wycked spiryte pursueth hym w̄ grete hatred/& surely this wycked spiryte by longe & dayly exercysynge hath goten by crafte a. M. wyles & meanes to begyle ony persone. For from the begynnynge of the worlde vnto this tyme beynge alyue/he hath lerned all deceytfull craftes wherby ony man may be subuerted be he neuer so stronge. And more ouer whan soeuer he hath goten the better of ony persone/he is by that dede made ȳ bolder & in maner more stronge. And he ȳ is so ouercomen is made the weyker and more feble. Therfore this prophete sayth in

the persone of vs all. Inimici aũt mei viuunt et confirmati sunt sup me. Myn enemyes be alyue ⁊ haue strength ferre aboue me. I may well saye they be alyue. For why they are immortall/they be ferre stronger than we be/for by ofte hauȳge the vyctory they haue taken vpon them more boldnes. If at ony tyme a syñer flee to holy penaũce purposynge to amende his lyf ⁊ diligently purge his cõscyence with wepynge teres and so chase awaye ẏ wycked spiryte ẏ impugneth hym/yet he is not clene delyuered/for ẏ same euyll spiryte wyll anone come agayne ⁊ brȳge with hym. vij. other more wycked than hȳselfe/⁊ by newe fraudes is aboute craftely to subdue that persone whiche our sauyour affermeth in ẏ gospell of Luke/⁊ the prophete in this place wayleth the same sayenge. Et multiplicati sunt q̃ oderũt me inique. Those that wyckedly ⁊ of very malyce dyd hate me be multyplyed they be encreased to a more nombre. Not onely dãpned spirytes be malycyous aduersaryes to me but also theyr helpers/ẏ is to saye/peruerse ⁊ cursed folkes to whome euery thynge well done is odyous or hate full/namely whã they se ony persone that hath despysed wycked cõuersacion/worldly gloses or flaterynges/⁊ by holy penaũce is becomen a newe man/than these mynystres of ẏ deuyll ⁊ fortherers of his malyce/more louȳge derknes than lyght/lyke vnto a beest called a backe/do backbyte/pursue ⁊ laugh hym to scorne/where as they sholde prayse ⁊ gyue thankes vnto suche penytent persones. For the more that are penytent/the more prayers in nombre ⁊ more acceptable be offred vp to almyghty god wherwith he beyng pleased dyfferreth his greuous punysshement and shortly dooth not shewe vengeaunce vpon synners whiche dayly do prouoke his goodnes to

theyr vtter vndoynge. These wycked synners therfore be very vnkynde & moche set agaynst them ꝑ be conuerted in to a better lyfe by penaunce. And as the prophete sayth they gyue & rewarde euyll for good. Qui retribuunt mala ꝓ bonis detrahebant michi: quoniam sequebar bonitatẽ. Suche as gyue in rewarde euyll for good dyd malycyously backbyte me bycause I folowed goodnes. Our sauyour sayd to his apostles. Si de mundo fuissetis: mundus quod suum est diligeret. Sed quia de mũdo non estis: propterea odit vos mundus. If ye were of the worlde the worlde sholde loue you. But bycause ye be not of the worlde / therfore it hateth you. They ꝑ take vpon them the waye of penaũce doth forsake worldly conuersacyon and in no wyse be confermed to it / for the whiche they be forsaken of the worlde. What shall we do / the deuyll many tymes greueth vs / the worlde pursueth & foloweth vs / what remedy may be goten amonge so many aduersaryes? Truly he that is almyghty may socour vs and none other. Let vs besyly aske his helpe / for syth our aduersaryes cõtynually euery moment do pursue vs / therfore we must praye cõtynually vnto almyghty god / whiche our sauyour confermeth sayenge. Oportet semper orare. We must alwaye praye / yf the helpe of his grace be not redy at all seasons we must nedes sagge & bowe. Therfore lyke as our prophete accordynge to the maner of a seke man that is in grete peryll and sore vexed with sekenes wyll that the physycyen forsake hym not in ony maner wyse / neyther go from hym at ony season but dyligently gyue hede to make hym hole. So our prophete prayeth vnto almyghty god that he forsake hꝑ not / neyther

neyther go from hym at ony tyme / but gyue hede vnto his helpe / let vs all doo in lyke wyse / sayenge with the prophete. Ne derelinquas me domine deus/ne discesseris a me. Intende in adiutoriu meū. Blyssed lorde god forsake vs not / go not awaye from vs but gyue hede vnto our helpe. The voyce of the cursed deuylles whan they se a man in theyr power & in maner forsaken of god is this / they saye. Deus dereliquit eum persequimini et comprehēdite eum/quia non est qui eripiat. God hath forsaken hym / let vs pursue & catche hym / for he is without helpe / none can delyuer hym. Truly yf we be forsaken of almyghty god none elles can delyuer vs from the power of them. And contrary wyse / yf god be present & with vs / our aduersaryes dare not medle in ony condycyon. It is wryten. Si deus nobiscū quis contra nos. If almyghty god be with vs / who may saye or do agaynst vs. Therfore let vs all saye. Ne derelinquas me domine deus meus. Good lorde forsake vs not. More ouer yf almyghty god go from vs at ony tyme / our enemyes sodeynly wyll come vpon vs by subtyll crafte & shortly haue the better without we be soone helped. For this let vs saye with the prophete that foloweth. Ne discesseris a me. Blyssed lorde go not from me. Holy fathers saye that almyghty god wyll somtyme withdrawe his presence that the deuylles may haue interest and lycence to tempte a man / for bycause his byctory and rewarde for the same sholde be the more / yf that he resyst and ryght stronglyy withstande theyr vnhappy temptacyons / whiche thynge done we rede of holy saynt Anthony / that

after his sharpe & greuous betynges he sayd vnto god at his comynge agayne to hym. I my lorde where hast thou ben / Where arte thou good Jesu. And our lorde sayd vnto hym. Anthony I was here with the / notwithstandynge I taryed to se thy batayle / and for as moche as thou hast so manfully withstande and gaue no place to thyn aduersaryes in fyghtynge agaynst them I shall alwaye helpe & socour the. For this the prophete sayth. **Intẽde in adiutorium meum domine deus salutis mee.** My lorde and god of myne helthe gyue hede to myn helpe. Cassyanus sayth / these wordes be of grete vertue and alwaye to be had in remembraunce / whiche also the chyrche vseth very ofte in the seruyce of god at all tymes asketh his helpe in the begynnynge of it. Let vs therfore whiche be wrapped and closed in all these mysteryes afore rehersed go by prayer vnto our best and mercyfull lorde god with stedfast hope and true penaunce / and mekely beseche hym of his helpe / that syth he onely may defende vs from our enemyes wyl vouche safe to delyuer vs from them / also not to go awaye neyther forsake vs / but alwaye gyue hede vnto our helpe. **Quoniã ipse est dominus deꝰ salutis nostre.** For why he is god and lorde of our helth / gyuynge temporall helth to our bodyes / and to our soules the helth of grace in this lyfe / and in the generall resurrectyon to come whiche we veryly trust / euerlastynge helth both to body and soule / to the whiche our lorde by his ineffable mercy bryng vs. Amen.

Miserere mei deus.
prima pars. of ye 51. Psalm

That man were put in grete peryl and Jeopardy that shold hange ouer a very depe pyt holden vp by a weyke and sclender corde or lyne/in whose botom sholde be moost wood & cruell beestes of euery kynde/abydynge with grete desyre his fallynge downe/for that entent whan he shall fall downe anone to deuour hym/ whiche lyne or corde that he hangeth by sholde be holden vp and stayed onely by the handes of that man/vnto whome by his manyfolde vngentylnes he hath ordred and made hymselfe as a very enemy. Lyke wyse dere frendes consyder in your selfe. If now vnder me were suche a very depe pyt/wherin myght be lyons/ tygres/and beres/gapynge with open mouthes for to destroye and deuoure me at my fallynge downe/and that there be noo thynge wherby I myght be holden vp and socoured/but onely a broken boket or payle whiche sholde hange by a small corde/stayed and holden vp onely by the handes of hym/to whome I haue behaued myselfe as an enemy and aduersary by grete and greuous iniuryes and wronges done vnto hym. Wolde ye not thynke me in peryllous condycyons? Yes without fayle. Truly all we be in lyke maner. For vnder vs is the horryble and ferefull pyt of hell/where the blacke deuylles in the lykenes of rampynge and cruell beestes

dooth abyde desyrously our fallynge downe to theym.
The lyon / the tygre / the bere / or ony other wylde beest
neuer layeth so besyly awayte for his praye whan he is
hungry as dooth these grete and horryble hell hounds
the deuylles for vs. Of whome may be herde ỹ sayenge
of Moyses. Dentes bestiarum immittam in
eos cum furore trahentium atq; serpentum.
I shall sende downe amonges them wylde beestes for to
gnawe theyr flesshe / with the woodnes of cruell byrdes
and serpentes drawynge & terynge theyr bones. There
is none of vs lyuynge but that he is holden vp from fal-
lynge downe to hell in as feble and frayle vessell / han-
gynge by a weyke lyne as may be. I beseche you what
vessell may be more bruckle and frayle than is our body
that dayly nedeth reparacyon. And yf thou refresshe it
not anone it perysshyth and cometh to nought. A hous
made of claye / yf it be not ofte renewed & repayred with
puttynge to of newe claye shall at the last fall downe.
And moche more this hous made of flesshe this hous of
our soule / this vessell wherin our soule is holden vp and
borne aboute / but yf it be refresshed by ofte fedynge and
puttynge to of mete and drynke / within the space of thre
dayes it shall waast & slyppe away. We be dayly taught
by experyence how feble and frayle mannes body is.
Also beholdynge dayly the goodly and stronge bodyes
of ponge people / how soone they dye by a shorte sekenes.
And therfore Salomon in the boke called Ecclesiastes
compareth the body of man to a potte that is bruckle /
sayenge. Memẽto creatoris tui in dieb⁹ iuuen-
tutis tue / anteq̃ conteratur idria super fontẽ.
Haue mynde on thy creatour and maker in the tyme of

— busily

thy yonge age/or euer the potte be broken vpon the foū-
tayne/that is to saye/thy body and thou peraduenture
fall in to the welle/that is to saye/in to the depnes of hell
This potte mannes body hangeth by a very weyke cor-
de/whiche the sayd Salomon in the same place calleth
a corde or lyne made of syluer. Aut anteꝫ rumpa-
tur funiculus argenteus. Take hede he sayth/or
euer the syluer corde be broken. Truly this syluer corde
wherby our soule hangeth and is holde vp in this potte
in this frayle vessell our body is the lyfe of man. For as a
lytell corde or lyne is made or wouen of a fewe threedes/
so is the lyfe of man knytte togyder by foure humours/
that as longe as they be knytte togyder in a ryght ordre
so longe is mannes lyfe hole and soūde. This corde also
hangeth by the hande & power of god. For as Job sayth
Quoniā in illius manu est anima (id est vi-
ta) omnis viuentis. In his hande and power is the
lyfe of euery lyuynge creature. And we by our vnkynd-
nes done agaynst his goodnes haue so gretly prouoked
hym to wrathe that it is meruayle this lyne to be so lon-
ge holden vp by his hye power and magestie/and yf it be
broken this potte our body is broken/and the soule slyp-
peth downe in to the pyt of hell/there to be torne and
all to rente of those mooste cruell hell houndes. O good
lorde how ferefull condycyon stande we in. If we remem
bre these Jeopardyes and perylles/and yf we do not re-
membre them we may saye. O meruaylous blyndnes
ye our madnes/neuer ynough to be wayled & cryed out
vpon. Heuen is aboue vs/wherin almyghty god is resy
dent and abydynge/whiche gyueth hymselfe to vs as

our father/ yf we obey and do accordynge vnto his holy commaundementes. The depenes of hell is vnder vs/ gretly to be abhorred/ full of deuylles. Our synnes and wyckednes be afore vs. Behynde vs be the tymes and spaces that were offred to do satysfaccyon and penaūce/ whiche we haue necligently lost. On our ryght hande be all the benefaytes of our moost good and meke lorde almyghty god gyuen vnto vs. And on our lefte hande be innumerable myschyefes that myght haue happed yf that almyghty god had not defended vs by his goodnes & mekenes. Within vs is the moost stynkynge abhominacyon of our synne/ wherby the ymage of almyghty god in vs is very foule defourmed/ and by that we be made vnto hym very enemyes. By all these thynges before rehersed we haue prouoked the dredefull magestie of hym vnto so grete wrathe that we must nedes fere/ leest that he let fall this syne/ our lyfe from his handes/ and the potte our body be broken/ and we than fall downe in to the depe dungeon of hell. Therfore what shall we wretched synners do/ of whome may helpe and socour be had and obteyned for vs. By what maner of sacrefyce may the wrath and Ire of so grete a magestie be pacyfyed and made easy. Truly the best remedy is to be swyfte in doynge penaunce for our synnes. He onely may helpe them that be penitent. By that onely sacrefyce his Ire is mytygate and swaged chefely. Our moost gracyous lorde almyghty god is mercyfull to them that be penytent. Therfore let vs now aske his mercy with the penytent prophete Dauyd. Let vs call and crye before the trone of his grace/ sayenge. Miserere mei deus. God haue mercy on me. Fyrst let vs techa parte of this

pſalme / as we dyd before in the other pſalmes. ¶ We ſhall at this tyme by the helpe of almyghty god declare the halfe of it / wherin our prophete doth thre thynges. Fyrſt he enducteth and bryngeth in his petycyon whiche euery penytent perſone may make apte and conuenyent to hymſelfe. After that he ſheweth by many reaſons his petycyon to be graunted. And laſt he promyſeth very true and vndoubtfull hope to hymſelfe of the delyre that he aſketh. If that ſynners wolde truly and ryghtfully ponder and thynke of what condycyon and ſtate they be in (of the whiche ſomwhat we haue ſayd afore) I trowe they ſholde thynke themſelfe in a very grete peryll and Jeopardy. And yf that they remembre it not well / truly the more is theyr peryll and grete Jeopardy. For of the two that perſone is more nygh the heith of his ſoule that ſeeth and perceyueth before the daunger or peryll that he may fall in to / than is he that hath noo mynde vpon it. For he that eſcheweth noo peryll before may not flee the chaunce whan it ſhall happen. We therfore knowynge the perylous condycyon we be in / let vs ſeke a remedy for to auoyde it / whiche can no where elles be had but onely of almyghty god. Nam quis poteſt dimittere peccata niſi ſolus deus. For who may elles forgyue ſynnes but onely our blyſſed lorde almyghty god. Let vs all therfore crye vnto hym / ſayenge. Miſerere mei deus. God haue mercy on me. Peraduenture ſome man wyll thynke in hymſelfe. If noo remedy may be elles had but of almyghty god whoſe mageſte I vngracyous ſynner haue ſo ofte and ſo greuouſly offended / heppynge ſynne vpon ſynne / how ſhall he ſo lyghtly haue mercy vpon me. How may it be

that he shall not take vengeaunce and punysshe me sythe he is so myghty and ryghtwyse. For grete men in power of this worlde the more myghty and ryghtwyse they be soo moche the more they exercyse and vse vengeaunce and punysshement vpon them that be wycked and brekers of the lawe. Therfore sych almyghty god is mooste ryghtwyse and mooste myghty of all / how may he haue mercy and not auenge his quarell of so many and grete trespace done agaynst his hyghnes. Vnto this we answere in this maner wyse / that ỳ Judges of this worlde (yf ony be without falsnes and malyce) be so obedyent and subgecte vnto the lawis whiche alwaye they muste obey / that it is not lawfull to them at theyr owne wyll and arbytrement to forgyue suche as shall please them. Also many of them and almooste all haue so moche cursednes and malyce set in theyr myndes that yf that they myght they wyll not forgyue those that haue offended them in ony condycyon. For why they haue but lytell mercy and almooste none. It is wryten. **Nemo bonus nisi solus deus.** No man is good but onely almyghty god. He onely is of so grete mekenes and pyte that no poynte of malyce neyther of falsnes may be in hym. Therfore syth he is so meke and so mercyfull / and aboue his lawes / also in condycyon subgecte to them / he may forgyue and be mercyfull vnto whome he wyll / and so shall he do / for he may not haue lytell mercy / but alwaye grete and plenteous. Truly the mercy of our mooste myghty and best lorde god is grete / and so grete that it hath all mesures of greetnes. Somtyme trees be called grete for theyr goodly and large heyght. Pyttes be called grete for theyr depenesse. Ferre Journeys be

called grete bycause they are longe. Stretes and hygh wayes be called grete for theyr brede and wydenesse. But the mercy of god conteyneth and is mesured by all these mesures of gretnes/and not onely by one of them. Of the gretnes in heyght is wryten. Domine vsq; ad celos misericordia tua. Lorde thy mercy extendeth and reacheth vp to the heuens. It is also grete in depnes/for it reacheth downe to the lowest hell. The prophete sayth. Misericordia tua magna est super me: et eruisti animā meā ex inferno inferiori. Lorde thy mercy is grete ouer me/and thou hast deliuered me from the lowest and depest hell. It is brode for it occupyeth and ouercometh all the worlde/the same prophete sayenge. Misericordia domini plena est terra. The erth is full of the mercy of our lorde. It lacketh no length/for also it is spoken of the same prophete. Misericordia eius ab eterno et vsq; in eternum super timentes eum. The mercy of god is without ende on them that dredeth hym/therfore syth the mercy of god is so hygh/so depe/so brode/& so longe who can or may saye or thynke it lytell/who shall not call it grete by all mesures of gretnes. Than euery creature ꝑ wyll knowlege hymselfe to this mercy may saye. Miserere mei deus secundū magnam misericordiam tuam. Lorde haue mercy on me accordynge to thy grete mercy. Two thynges there be concernynge mercy/that is to saye/inwarde mercy/and the werke of mercy outwardly done. There lyeth perauenture in the open strete a poore man full of sores/a certayn philycyen

compynge by beholdeth hym and is moued anone with inwarde pyte/ neuertheleſſe he goth beſyde and gyueth hym no medycyn at all. Truly all though this phiſycyen were somwhat mercyfull to this poore man/ yet he ſhewed no dede of mercy vnto hym. And we our ſelfe often tymes ſe and beholde many nedy and ſeke folkes/ vnto whome we gyue no helpe/ all be it we be somwhat moued inwardly with pyte and mercy. Our prophete therfore layth of very ryght in an other place prayſynge the mercy of god. Miſericors et miſerator dñs. He is miſericors that is moued with ſome mercy inwardly. Miſerator is he that doth and perfourmeth outwardly the dede of mercy. Therfore our lorde is not onely mercyfull inwardly/ but alſo he exercyſeth outwardly the werke of it. And yf he executed not mercy in dede what ſholde it profyte vs. For why we ſhall fele no remedy by inwarde pyte onely of the greuouſnes that we ſuffre/ and before were ouerthrowen by without the dede of mercy be ſhewed. It is not therfore ynough that almyghty god haue mercy on vs but yf he do the dede of mercy. And what other thynge is to gyue & ſhewe on vs the werke of mercy but to do awaye our wretchednes/ that is to ſaye/ our ſynnes wherby we be made wretched. Scripture ſaythe. Miſeros facit populos peccatum. Synne maketh wretched people. It is very nedefull truly to praye that almyghty god be mercyfull vnto vs and alſo vouchſafe to execute the dede of his mercy on vs/ that is to ſaye/ to do awaye our ſynnes and gyue vs his mercy accordynge to the multytude of his mercyes. If thou ſynne ones it is nedefull to the one mercy/ wherby that ſynne may be done awaye. If twyſe or thryes or

peraduenture moze ofte than it shall be nedefull to the so many mercyes as thy synnes be. Of a trouth ꝑ mercyes of almyghty god be innumerable. Foz lyke as from the grete lyght of the sonne cometh and sheweth forth innumerable bemes/so from ꝑ grete mercy of almyghty god goth forth innumerable mercyes/nombze the sonne bemes ꝑt it be possyble/and the mercyes of almyghty god be moze without ende. How greuous and how grete so euer our synne be/yet the mercy of god is moche moze/wherby he may be mercyfull to vs. And how many so euer they be in nombze/yet the mercyes of hym be many moze by the whiche he may do awaye all our trespaces. Therfoze with grete confydence and trust/lette vs aske of hym his mercy/sayenge. **Et secundum multitudinem miserationum tuarum dele iniquitatem meam.** Good lozde doo awaye my synne/accozdynge vnto the multytude of thy mercyes. Ifa table be foule and fythy of a longe contynuaūce/fyrst we rase it/after whan it is rased we wasshe it/and last after the wasshynge we wype and make it clene. Our soule is compared vnto a table wherin noo thynge was paynted/neuerthelesse with many myldoynges and spottes of synne we haue defouled and made it defourme in the syght of god. Therfoze it is nedefull that it be rased/wasshed and wyped. It shall be rased by the inwarde sorowe and compunccyon of the herte whan we be sozy foz our synne. It shall be wasshed with the teres of our eyen whan we knowlege and confesse our synne. And laste it shall be wyped and made clene whan that we be aboute foz to make amendes and do satysfaccyon by good dedes foz our synnes. These thze thynges that we

haue spoken of cometh without doubte of the gracyous pyte of god. Thou arte sory for thy synne/it is a gyfte of almyghty god. Thou makest knowlege of thy synne wepynge and waylynge for it/it is a gyfte of almyghty god Thou arte besy in good werkes to do satysfaccyon/whiche also is a gyfte of almyghty god. We haue asked now of almyghty god that he doo awaye our synnes by rasynge of our soule that is contrycyon/let vs agayne aske and desyre hym to wasshe vs from the same/that is to saye/he graunte and gyue vs grace to wepe and wayle for it. We wepe somtyme/but it cometh not of god. As whan we suffre aduersytees agaynst our wyl/whan our wepynge teres doth profyte vs no thynge/but rather doth hurte. For saynt Poule sayth. Seculi tristicia mortē operatur. The sorowe of this worlde for losse of worldly pleasures and desyres causeth euerlastynge deth. Suche sorowes and wepynges wassheth not the soule/but rather maketh it foule. Other wepynge teres there be that be caused of the sorowe whiche is godly/as whan we be sorowfull that we haue so moche dyspleased god/whiche hath done soo moche for vs. Hec tristicia penitentiam in salutem stabilē operatur. This sorowe as sayth saynt Poule causeth penaūce to be had for euerlastynge helth. And as sayth saynt Crysostome. Hee lachryme lauant delictum. These wepynge teres wasshe awaye synne/they be also gyuen of the holy ghost to them that be penytent. For it is wryten. Flabit spiritus eius et fluens aque. The spiryte of god shall gyue so grete infusyon of grace to them that be penytent ẏ the waters/that is to saye/theyr we-

pynge teres shall flowe and be haboundaūt. Upon these waters the spiryte of almyghty god may flye and goo swyftely / Whiche was figured in the begynnynge of scripture / by ꝑ sayenge of Moyses. Et spiritus domini ferebatur super aquas. The spyryte of our lorde was borne aloste vpon the waters. Chrysostome describeth the vertue of these weppynge teres / sayenge. Sicut post vehementes hymbres mūdus aer ac purus efficitur / ita et post lachrymarū pluuias serenitas mentis sequitur atq; tranquillitas. Lyke as after grete shoures and stormes the ayre is made clene and pure / so after grete plente of weppynge teres foloweth the clerenes and tranquillite of the soule. Let vs all therfore desyre and aske to be washed from our synnes by these waters & saye vnto almyghty god. Amplius laua me ab iniquitate mea. Lorde washe me more from my wyckednes. Beside rasynge of our soule that is contrycyon / and washynge that is confessyon / we sayd that it is necessary to be wyped and made clene / whiche is done by satysfaccyon of good werkes. Fyrst by almes dede and charytable dystrybucyon to the poore people. For our sauyour sayth. Date elemosinā et ecce omnia mūda sunt vobis. Gyue almes and ye shall be made clene from all synne. By almes dede therfore and good werkes we may be wyped and made clene from all synne. And no creature of hym selfe hath power to do good werkers without the grace and helpe of god. For as sayth the sayntꝑ Poule. Non sumus sufficientes cogitare aliquid ex nobis / quasi ex nobis sed sufficiētia nostra ex deo est.

We be not suffycyent and able of our selfe/ as of our selfe to thynke ony maner thynge/ but our suffycyency & hablyte dependeth and cometh of god onely/therfore this thynge is to be asked of god that he vouchesafe to moue our soules perfytly by his grace vnto the exercysynge & doynge of many good werkes/that they may vtterly be wyped and made clene from all contagyousnes of synne Accordynge to the desyre & sayenge of the prophete that folowerh. Et a peccato meo mũda me. Good lorde make me clene fro my synne. Our hole peticyon is ended here/wherin fyrst we haue asked that god be mercyfull vnto vs after his grete mercy. And ꝑ he rase our soules/wasshe them & wype them vtterly from all synne accordynge to the multytude of his manyfolde mercyes ¶In this seconde membre ben dyuers stronge reasons brought forth/wherby god may be moued so that he may not deny our peticyon. Thre thynges we haue asked before. Fyrst that god do awaye our synne by contrycyon/ wasshe our soule by cõfessyon/ and thyrdly make it clene by satysfaccyon/to the whiche other thre correspondent to them be brought forth & shewed in this fyrst sylogysme in this fyrst reason/all though they be not in ꝑ same ordre. To do awaye synne (as we sayd) is to rase it that no spotte be seen in our soule/in lyke maner as lettres be done awaye whan they be rased/so that no thynge whiche was there wryten may be redde or knowen. Truly almyghty god wyl not knowe our synne and trespace/ yf we our selfe wyll knowe them. If we study & be aboute as our duty is to rede & consyder the synnes that be wryten & marked in our soules/anone he of his goodnes putteth them out of his syght. Therfore let vs all saye with a contryte herte & mynde. O blyssed lorde god do awaye

my synne and wyckednes. Quoniam iniquitatē meam ego cognosco. For I knowe my grete gre-uous trespace. It is gretely acceptable in the syght of our mooste mercyfull lorde god yf a synner wyll call to mynde with due cōtrycyon ȳ gretnes of his synne. Also whome he hath offended and how greuously. In to how many hurtes & thynges vnprofytable he hath fallen for his synne. And how many profytes he hath lost by the reason of it. If we were in mynde besyly to beholde and loke on these thynges it shold be to vs ryght profytable. For why & we knowe our synnes after this maner anone god forgyueth and doth them awaye. And the more ofte we so do the sooner he forgeteth. If we call to mynde vn-faynedly and without ony dyssymulacyon how moche our synnes doth hynder and let vs fro doynge good wer-kes / that blyssed lorde shall vtterly forgete and do them awaye for euer / so that one lytell spotte shall not also be lefte / but in euery parte to appere fayre and clene. Let vs therfore with contrycyon saye also this that foloweth / lorde make me clene fro my synne. Quoniā peccā-tum meū contra me est semp. For my synne is al-waye agaynst me. How agaynst me: truly euen dyrectly before myn eyen that I may beholde and loke vpon it at all tymes without ony lette. Now we haue spoken of the doynge awaye of our synne / and makynge clene of our soule / & also why god sholde so do / let vs now also shewe why he sholde wasshe it to the entent euery partycle that we haue promysed to speke of may answere cōuenyently to other. The weppynge teres wherby our soules may be wasshed cometh of a specyal gyfte of god / and namely whan we haue that grace to wepe in confessyon & know-leggynge our synnes before his ferefull hyghnesse / kno-

wynge also the greuousnes of it. We shall soone knowe the gretnes of our synne. Fyrst yf we wyll consyder well how grete and myghty lorde he is whome we haue offended. An other yf we take good hede how moche our vngentylnes hath ben to hym lokynge on vs whan we do so many & grete offences. God onely is of that power yf that we offende and trespace agaynst his goodnes we be gylty to suffre eternall dethe for it. Dauyd offended greuously agaynst Urye his knyght whome he caused to be slayne. And also he dyd wyckedly to Barsabe wyfe to the sayd Urye/whiche he perswaded to auoutry. Neuertheles yf he had not broken the lawe and commaundement of god by the sayd offences he had not ben gylty and worthy of eternall deth. Therfore of a trouth none offence may be done to ony creature/wherfore the doer sholde stande in ẏ Jeopardy of eternal deth/but onely for offendynge agaynst almyghty god/whome we offende moche more greuously/that he beholdeth & seeth euery trespace we do/be they lytel be they moche. Therfore let vs all go by prayer vnto almyghty god sayenge. O my lorde god beholde and se I wretched synner knowlege & confesse my gylte before thy mageste/before thy syght/ I detecte my trespace/I do not hyde it/I shewe forth my synne to be very greuous. But blyssed lorde I beseche the wasshe me with my wepẏge teres/comynge out from the plenteousnesse of thy grace. And ferthermore wasshe me fro my synne/for why good lord I knowlege.

Quod tibi soli peccaui. That onely to the I haue trespaced and offended before thy syght. For this cause good lorde forgyue and do awaye my synne/for why I knowe my trespace. I knowe well I haue offended the And besyde that wasshe me/for I my selfe confesse that

onely to the I haue offended. And so in conclusyon make me clene bycause my synne is as an obiecte to my syght/ it is euer in my syght. Blyssed lorde yf thy hyghnes may not by these reasons be moued to mercy/ yet let this moue & stere the to be mercyfull. Ut iustificeris in sermonibus tuis. That is to saye/ thou mayst be iustyfyed in thy wordes and sayenges. It is wryten by thyn holy prophete Ezechyell/ what iudgement vnyuersall thou gaue vnto the people. Thou sayest also good lorde. Nolo mortem impii: sed vt conuertatur impius a via sua et viuat. I wyll not the deth of a synner/ but that he be turned from his wycked lyfe and leue. Thou sayest also. Impietas impii non nocebat ei: in quacũq; die conuersus fuerit ab impietate sua. The myslyuynge/ the wyckednes of the synfull creature shall neuer hurte neyther be noysome to hym whan soeuer he wyll turne from his wyckednes. And agayne thou sayest. Si egerit penitentiam a peccato suo: vita viuet & nõ morietur/ omnia pctã eius que peccauit non imputabuntur ei. If the synner do penaunce for his synne lyue and neuer dye euerlastyngly/ ẏ synnes and trespaces that he hath done shall neuer be cast in his tethe neyther layde to his charge. O blyssed lorde vouchesafe and gyue vs leue to aske the this questyon. Were not these thy wordes/ dyd thou not speke them to thy prophete/ or dyd he begyle vs that sayd they were spokẽ of the. For of a trouth he wrote that thou spake them to hym. Tu itaq; fili hoĩs dic ad filios populi tui. Thou the sone of a man/ shewe and tell this vnto thy people. &c. Therfore good

lorde they be thy wordes. O moost meke god beholde we wretched synners turne from our euyll wayes vnto the we do penaūce for our offences/ graunte lorde that they be not noysome to vs neyther layde to our charge at ony tyme/ but vtterly to be done awaye/ washed awaye and wyped awaye. Ut iustificeris i sermonib⁹ tuis. That ꝓ may be iustyfyed by thy wordes. Thou knowest well what sole hardy iudgement ꝓ people gaue agaynst the for this thy sentence/ they sayd. Nō est equa via domini. The waye that this man taketh is not equall Thy people presumed to be iudges of thy sentence. To whome ꝓ gaue answere on this wyse. Nunquid via mea nō est equa: et nō magis vie vestre prava sunt. Is not my waye good & aquall/ & yours shrewed nought & more vnequall/ thou cōfermed agayne to them thy wordes spoken before/ sayenge. Quando auerterit se impius ab impietate sua feceritq; iudiciū & iusticiā vita viuet & nō morietur/ omniū iniquitatū ei⁹ quas operatus est nō recordabor. Whan soeuer a synner shall turne awaye frō his synne & truly cōfesse hym of it/ & make satisfaccyon he shall lyue & neuer dye euerlastyngly. I shall also forgete & neuer call to mynde ony synne ꝓ he hath done. Good lorde thy wyll was to ouercome & exclude by this maner theyr sole hardy iudgement agaynst thy mercyfull sentence. We beseche & praye the now to do ꝓ same. Thou shalte not ouercome theyr oppynyons but yf ꝓ manyfest & shewe thy wordes & sayenges to be true/ & ꝓ they haue vntruly iudged of the. Therfore now blyssed lorde do awaye our wyckednes/ now forgete our synnes whiche we vtterly forsake

and despyse. Ut iustificeris in sermonibus tuis et vincas cū iudicaris. That thou may be iustyfyed in thy wordes & ouercome whan þ arte Judged so boldly and holynesse. Our synnes be grete & innumerable/we do not forgete them/we do not couer & hyde them/we do not defende them/but we knowe we make open & accuse them/neuertheiesse we beseche the for thy grete mercy & for the infinyte multytude of thy manyfolde mercyes beholde vs/& namely wherof we be made/þ knowest what mater it is & how frayle it is. Call agayne to mynde that we are but dust & claye/& also that the lawe & custome of our body is contrary to the lawe & custome of our soule/ and the custome of our body putteth vs dayly vnder the captiuite and thraldome of synne. If a cōmaundement were gyuen to a man that hath but a weyke & feble body in strength to roll and turne vp a myll stone of a grete weyght vnto the hyest parte of an hyll/& that he put his good wyll to plourme þ same/neuertheles perauenture whyles he is aboute to do the dede the stone for gretnes of his weyght aboue his strength falleth downe backe warde in to a valey. Were not this man more worthy to be pardoned & forgyuen (seynge & knowynge his good mynde) than he that were mighty & hath grete strength We be in lyke cōdycyon. We be aboute to bryngе this our body to thy holy hyll/neuertheles it is thrast downe by the heuy burden of synne þ oftentymes it boweth & slypeth downe backward/for þ same synne þ by our fyrst father & mother Adā & Eue was brought amōge all men is heuy & greuous on vs lyke as a heuy burdē/& dayly greueth vs more & more/it maketh vs also prone & redy to al other byrres/therfore & for this cause haue mercy on vs for this synne of our forefather this heuy & greuous weyght

was conceyued and begoten with vs/accordynge to the
sayenge of the prophete. Ecce enim in iniq̃tatib⁹
cõcept⁹ sum et in pctis cõcepit me mater mea.
Beholde I was conceyued in synne/and my mother con
ceyued me in synne. This notwithstandynge good lorde
we knowe that thou arte true/& all that thou dooste pro-
myse is very trouth. Truly thou sayd that thy comyn-
ge in to this worlde was to call synners to penaunce.
Non veni vocare iustos/sed peccatores ad pe
nitentiã. This is thy sayenge. I came in to this worl-
de/not to call ryghtwyse people/but synners to penãce
thou hast called on them/and dayly dooste call/sayenge.
Venite ad me oñes qui laboratis et onerati
estis et ego reficiam vos. All ye that labour in this
worlde and bere heuy by doynge penaunce come to me &
I shall refresshe you. Truly thy promyse is to receyue
all that wyll come/yf they come to the as they sholde do.
Qui venit ad me non eiitiam foras. Who so-
euer cometh to me I shall not cast hym out/I shall not
forsake hym. O good lord beholde/we be synners in lyke
maner as thou came in to the worlde to call vnto the/we
labour and be laden with the multytude of our synnes/
We also be made werp by the meane of our wyckednes.
Therfore blyssed lorde saye vnto vs/come ye vnto me/&
anone we come/we humyle and meke our selfe before the
trone of thy mercy/other hope and trust haue we none
in ony condycyon but onely in the/yf̄ wylte not be mer-
cyfull to vs for accusynge our selfe/neyther by this that
thou arte Justyfyed by thy wordes/neyther also for our
fraylte/yet good lorde haue mercy on vs for thy trouth/
thou arte true and louest trouth aboue all thynge. Haue

in mynde the promyse thou made to euery penytent synner comynge vnto the / whiche is / thou shalte not cast them awaye / & also thou shalte refresshe them. We come therfore vnto the good lorde / cast vs not awaye but refresshe vs with thy grace and mercy. **Ecce enim veritatem dilexisti.** Thou hast euer loued trouth. After that this holy prophete hath shewed & purposed his petycyon / and brought forth many reasons why the sayd petycyon sholde be graũted. Thyrdly now with a gladde chere he maketh sure promyse & hope to hymselfe to gete and obteyne his askynge / wyllynge to gyue example to euery synner bycause that they sholde do the same. It is a grete dyfference betwene despayre and sure hope. The Niniuetes whan the prophete threttē & menaced them with the destruccyon of the cyte / they were not in surete / god wolde be mercyfull to them / neyther they were vtterly in despayre. Jonas the prophete came vnto them the seconde tyme sent from almyghty god / & sayd openly **Adhuc quadragita dies et niniue subuertet.** Within .xl. dayes to come ỹ cyte of Niniue shall be ouerthrowen and destroyed. The people heryng the wordes of the prophete Jonas and ferynge the vengeaunce of god to fall vpon them / commaunded amonge themselfe euery man woman and chylde to faste / and also cladde them in sacke cloth from the lowest degre vnto the hyest. The kynge of that cite anone as he was certyfyed & had knowlege of the prophetes sayenge rose vp from his sete threwe awaye his royall garment & cladde hym in sacke cloth / and sate downe on the grounde in the dust / and by the decree and one assent of all his nobles / commaũded that euery man woman & chylde / and also bryte beestes sholde not ete neyther dryncke by a certayn space / but that

euery body ſholde do penaũce for theyr ſynne. This was theyr ſayenge. Quis ſit ſi cõuertatur & ignoſcat deꝰ & reuertat a furore ire ſue & nõ peribimus. Who knoweth/who is ſure yf god wyll be turned from vengeaũce and by his mercy forgyue vs/and alſo withdrawe his wrathe & we ſhall not peryſſhe. It appereth by theſe wordes they had no very truſt of forgyuenes/& alſo that they were not vtterly in deſpayre/notwithſtandynge they dyd penaunce/abydynge all togyder what the mooſt meke god wolde do with them/whoſe grete mercy at the laſt they knewe and had in experyence/all though before they neyther had very truſt nor full myſtruſt of it. But we be now in an other cõdicyon. Almyghty god hath ſhewed to vs chryſten people the treſours of his grete mercy/the ſecrete myſteryes of the fayth and the ſacramẽtes of heith/wherby we may truſt veryly to haue forgyuenes. Certaynly they were before hyd & vnknowen to vs/but now of late tyme they be manyfeſt & ſhewed by his onely begoten ſone Jeſu Chryſt/whiche his owne ſelfe dooth wytneſſe ſayenge vnto his father. Abſcondiſti hec a ſapientibus et prudentib⁹ et reuelaſti ea paruulis. Father thou haſt hyd and kepte ſecrete the preuytees of thy godhede from wyſe & cunnynge men and ſhewed them to ſuche as be ſmall & of lytell reputacyon in this worlde. Jeſu Chryſt comynge downe from the father of heuen in to this worlde made open and ſhewed vnto his chirche the hyd and preuy myſteryes of his godhede/his ownſelfe bereth wytneſſe ſayenge. Quecunq; audiui a pẽ meo nota feci vobis. I haue manyfeſt & ſhewed to you all that I haue herde of my father. He promyſed alſo at his aſcencyon

the holy ghost to come that sholde teche perfytly ẏ know lege of euery thynge/ so that now no thȳge may be more certayne to vs than it whiche is taught by holy chirche. No meane may be founde so spedefull and redy to proue the certaynte of ony thynge concernynge our fayth as ẏ the chirche hath so affermed and ordeyned. The chirche of god may in no wyse begyle in those thynges that longeth to our fayth & to the vndoubtfull helth of the soule. Who therfore of vs chrysten people may not of ryght saye vnto god this that foloweth. Incerta et occulta sapientie tue manifestasti michi. Good lorde thou hast shewed vnto me the mysteryes of thyne infynyte wysdome whiche before were hyd and vnknowen to vs/ but why hath god shewed vs these secretes/ what dooth it profyte the secrete mysteryes of hym to be shewed and made open to vs/ what conforte shall we take by it. Truly grete conforte yf we vnfaynedly repente our olde synfull lyfe/ elles we knowe them to our grete hurte. For as saynt Peter sayth. Melius est non cognoscere viam iusticie: q̄ post agnitionem retrorsum cōuerti. It is better not to knowe the waye of ryght wysnesse than after the knowlege of it to vse and do the contrary. But yf we turne to god and folowe his cōmaūdementes forsakynge our wretched lyfe/ hauynge fayth and trust in his sacramentes we shall without doubte obteyne forgyuenes and mercy by the vertue of them. Perauenture some man shall saye/ we se what is done in euery sacrament. In the sacrament of baptym the chylde is wasshed in the water/ and a fewe wordes be spoken of the preest. In the cōfirmacyon/ the foreheed of the chylde is noynted with holy creme in maner of a

crosse with a fewe wordes spoken of the preest. In the sacrament of penaunce after the confessyon is herde and satysfaccyon enioyned the preest sayth also a fewe wordes/ what longeth these to the heith of the soule/for the wordes anone as they be spoken be gone in to the ayre & no thynge of them remayneth. The water also & the oyle perseth not from the body vnto ỹ soule/perchaūce some man wyll thynke these in hymselfe. And it is of a trouth the water and the oyle to haue no strength of theyr owne nature wherby they may entre vnto the soule/or to werke in it good or euyll/neuertheles there is a preuy & hyd vertue gyuen vnto them by the meryte of the passyon of Jesu Chryst & of his precyous blode/ whiche on ỹ crosse was shedde for wretched synners. This mooste holy and dere blode of Jesu Chryst shedde for our redempcyon/ bought and gaue so grete & plenteous vertue to the sacrament/that as ofte as ony creature shall vse & receyue ony of them/so ofte it is to be bylcued they are spryncled with the droppes of the same mooste holy blode/ whose vertue perseth vnto the soule/ and maketh it clene from all synne. But wherby knowe we this/truly for he hath shewed and made open the hyd & vncertayne thynges to vs of his infynyte wysdome. It was a custome in the olde lawe amonges the iewes to do awaye theyr synnes by this maner. If ony of them by touchynge of a deed body or by ony other maner thynge were culpable and made foule/ anone he was made clene of that defaute with yslope dypped in the blode of certayne beestes and spryncled vpon hym/ whiche maner and custome was gyuen to the iewes by Moyses/and ordeyned by the wysdome of god. Neuertheleſſe at that tyme it was vnknowen what this mater ment and sygnyfyed. It was vncer-

tayne/it was hyd/what the wysdome of god wolde to be
vnderstande by this aspercyon or sprenkelynge of blode.
And after that our blyssed lorde Jesu Chryst had shedde
his precyous blode. And as sayth sayne Peter wasshed
vs from synne with his blode it was knowen to euery
man what by the yssope and by the aspercyon of blode
was sygnyfyed. Jssope is an herbe of the grounde that of
his nature is hote/and hath a swete smell/sygnyfyenge
Chryst whiche meked hymselfe to suffre deth on ꝑ crosse
And as sayne Poule sayth he offred hymselfe of very grete
& feruent charite vnto his father almyghty god as a sa-
crefyce of swete odour. No man may doubte of this that
by the aspercyon of blode of beestes before the incarna-
cyon was sygnyfyed and representethe effusyon of the
blode of Chryst for our redempcyon/whiche blode of our
sauyour without doubte is of moche more strength in-
comparable to do away synnes than was the blode of
beestes. And as ofte as ꝑ holy sacramentes be yterated
and vsed accordynge to the cõmaundement of Chrystes
chirche/so ofte is the blyssed blode of our lorde sprenckled
abrode to clense & put away synne. Therfore let vs all
saye with the holy prophete this verse that folowethe.
Asperges me domine ysopo et mundabor.
As we myght saye. Lorde our fayth is so clere and vn-
doubtfull by the merite of the passyon of thy sone our
lorde Jesu Chryst whiche by the effusyon of his holy blo
de hath gyuen so grete efficacy and strength to the holy
sacramentes of his chirche/that whan we receyue ony
of them we shall be sprenckled and made clene by the ver-
tue of his precyous blode lyke as with yssope/whiche as-
persyon anone folowethe the water of grace that is in-
fused in our soules/Wherby we be made more whyter

than snowe. Therfore the prophete addeth to the same verse. Lauabis me et super niuem dealbabor. Lorde thou shalte washe me and I shall be made more whyter than snowe. No creature may expresse how Joyfull the synner is whan he knoweth and understandeth hymselfe to be delyuered from the grete burden and heuynesse of synne/whan he seeth and perceyueth that he is delyuered vtterly and brought out of the daunger of so many and grete perylles that he was in whyles he contynued in synne/whan also he perceyueth the clerenes of his soule and remembreth the tranquyllyte and peas of his conscyence. Audit tūc quid loquatur intra se dominus/quoniā loquetur pacem in seruos suos & in eos qui conuertuntur ad cor. Than he perceyueth well in his herte what our lorde wyll shewe in hym by inspiracyon/what shall we shewe/euerlastynge peas to come vpon his seruauntes/vpon them that be sorowfull and do penaunce for theyr synnes/whiche peas is so Joyfull and comfortable and causeth so grete Joye & gladnes that the prophete remembrynge it sayth Auditui meo dabis gaudiū & leticiam. Lorde thou shalte gyue to myne herynge inwardly Joye and gladnes. If the peas of this tyme be so gretly to be desyred to the inwarde herynge of our soule/what Joye trowe we shall be at that tyme whan ỹ peas euerlastynge shall be offred to vs/whan the kynge of eternall peas shall saye vnto all true penitent persones. Uenite benedicti patris mei percipite regnum quod vobis paratum est a constitutione mūdi. Come to me ye blyssed chyldren of my father/take ỹ euerlastynge kyngdome that was prepared and made redy for you be

fore the begynnynge of the worlde. Shall we not Joye than inwardly in our soules, shall we not Joye than outwardly in our bodyes, shall we not than Joye bothe body and soule without aduersyte neuer to cease, shall not this ferefull iudge sayenge these comfortable wordes gyue vnto our herynge inwarde Joye of the soule for the saluacyon of it. Shall he not gyue feruent Joye whiche we haue obtayned our askynge and our desyre, shall he not gyue euerlastynge Joye without ony aduersyte. Truly he shall gyue inwarde Joye for the sorowe of our contrycyon. Joye also for weppynge in our confessyon, and last euerlastynge Joye for the greke of our satysfaccyon. Et tunc exultabunt ossa humiliata. That is to saye, the superyour strengthes of the soule whiche be called, wyll, reason, and memory, that before were ouerthrowen by the greuaunce of synne shall than Joye for euer without ony aduersyte. Our wyll shall Joye in the fruycyon of god. Our reason in the clere syght of the godhede. And last our memory shall Joye in a sure remembraunce euer to contynue and neuer lacke that excellent Joye and pleasure. Than our wyll, our reason, and our memory before oppressed and brought vnder by synne shall Joye without ende. That we promysed in our begynnynge is now performed and shewed in this fyrst parte of the psalme. Fyrst what thynge we that be penytent sholde aske. Seconde what reasons we may make and brynge for our selfe for the graunte of our peticyon. And last that we may trust without doubte to obteyne our askynge whiche our lorde graunte vs. Amen.

Auerte faciem tuã a peccatis meis
et omnes iniquitates meas dele.

For as moche as we haue so gretly prayed the mercy of god in the ende of ꝑ fyrst parte of this psalme wherby we haue gyuen to all synners grete confydence for to obteyne forgyuenes. It is now for to be thought profytable or euer We spoke of this seconde parte somwhat to shewe of the fere of almyghty god. Many grete causes there be to trust of forgyuenes yf we consyder the grete mercy of god so ofte shewed vpon penytent synners. Also we haue many grete causes for to fere almyghty god yf we remembre how many and grete our synnes be wherwith we dayly offende his goodnes. Therfore syth we haue so good and many Juste causes bothe of hope and drede as me semeth he taketh the moost sure waye that maketh the one mete with the other / that is to saye / hope with drede and drede with hope. That persone whiche so dooth shall neyther truste in god without his fere / nor drede hym without hope / for by inclynynge more to that one than to that other we shall soone erre / eyther by ouer moche hope to be exalted in to very presumpcyon or by ouer moche fere to be cast downe in to the moost vngracyous daunger of despayre / but he ꝑ myxteth the one with the other in euen porcyons shall neyther be lyfte vp by pre-

sumpcyon for cast downe by despayre. No thynge is mo re profytable to the synner than to haue a Juste moderas cyon of them bothe. And no thynge is more perylous than lenynge more to the one than to the other. For the whiche thynge saynt Gregory compareth hope & drede vnto two mylle stones wherwith mele is made. So it is one mylle stone without a felowe made mete can doo noo good/but yf the one be made fytte with the other/that is to saye/the ouer stone turned downwarde/and the nether contrary wyse agaynst it vpwarde with a due proporcyon of bothe than shall the whete put in ỹ mydes betwene them be shortly broken in to many small peces and in cõclusyon to mele. Lyke wyse it is with synners whan hope is myxted with drede and drede with hope/so that by ouer moche hope of forgyuenes ỹ mynde be not lyfte vp in to presumpcyon/and by ouermoche fere it be not put downe in to despayre/than yf the multytude of synnes be neuer so grete/they shall shortly betwene these two be broken in to many small partes and in conclusyon vtterly done awaye. But why saye we thus truly to thentent all though the certaynte of forgyuenes be neuer so grete/yet a remembraunce be euer had of the fere of almyghty god neuer to put it out of mynde. As saynt Peter dyd knowynge that his synne was forgyuen/notwithstandynge wepte dayly for his vnkyndnes agaynst his lorde and mayster euer after remembrynge how vnkyndly he denyed hym. Also blyssed Mary mawdeleyne Whiche herde Thryst forgyue her synnes for the grete loue she had vnto hym/for all that toke vpon her grete penaunce euer hauynge in mynde the fylthynes of her synne cõmytted before. She beseyed herselfe by contynuall weppynge to put it awaye vtterly

from the lyght of almyghty god. Our prophete doth in lyke maner shewynge example to all synners of doynge the same/that after he had full hope and trust to be forgyuen of god. Knowe it for a surety by those thynges whiche he vnderstode in the hydde and vncertayne preuytees of the wysdome of our lorde god/all be it anone he returned to the remembraūce of his synnes/sayenge. **Auerte faciem tuam a peccatis meis.** Blyssed lorde turne awaye thy face fro my synnes. ¶ In our begynnynge we shall deuyde the residue of this psalme in to thre partes. In the fyrst our prophete maketh a newe petycyon. In the seconde he sheweth ꝑ entent of his petycyon/whiche is that he may please god. In the thyrde he techeth that his desyre is the chefe thynge wherby euery man may please god and make recompence for synne. ¶ The thynge asked of the spirytе of god the holy ghoost whiche is neuer but in clene hertes. As Sapiens sayth. **Non enī habitabit in corpore subdito peccatis.** The holy ghost shall not dwell or abyde in a body subgecte to synne. Almyghty god hateth no thynge so moche as synne/and punysheth no thynge so greuously/it is abhompnable in his syght. ¶ Fyrst in heuen whan synne was in aungell/anone as many as were infecte with it almyghty god put downe and caste out of that heuenly palays and wolde not spare those noble and goodly creatures. After whan that same pestyferous infeccyon of synne infected our fyrst fathers in paradyse/he wolde not spare but anone put them out of that pleasaunt place in to this vale of wretchednes. All be it after many generacyons almyghty god chaced the people of Israell whiche came of them/notwithstandynge whan some began for to be contamy-

nate or defyled with the infeccyon of synne/as is shewed of Dathan and Abyron with many other the erth opened by the power of almyghty god and swalowed them in quycke. Thus almyghty god expulsed synne/fyrst out of heuen/after from paradyse/and out of the erth/in so moche whan this infeccyon was spredde abrode vpon all the erth in the tyme of the patryarke Noe he drowned almoost all mankynde. And last whan synne coude not be vtterly expulsed by all these punysshements/he sente downe in to this worlde his onely begoten sone to suffre deth and shedde his precyous blode for the redempcyon of all wretched synners. ¶Let vs therfore consyder how abhomynable synne is in the syght of almyghty god/whan fyrst he put out of heuen his fyrst creatures ỹ aungelles. Our fyrst fathers out of paradyse his specyall chosen people from the erth. Drowned almoost all mankynde. And last he suffred his onely sone for to dye vpon a crosse for the redempcyon of all wretched synners. All these he dyd to thentent synne sholde onely remayne in ỹ depe pyt of hell. ¶Peraventure our prophete remembrynge this abhomynacyon of synne fered in hymselfe/and for that cause sayth. **Auerte faciem tuam a peccatis meis.** Good lorde loke not vpon my synnes. ¶For as moche as almyghty god can not well turne awaye his face from our synnes as longe as they be fyxed in our soules/but also he must turne awaye his face frō vs/as by this example/who may perceyue and se a walle paynted with many dyuerse ymages/but fyrst he must loke vpon those same pyctures/for they be as a veyle or courtrynge to the wall/wherfore nedes the syght must fyrst be applyed vnto them. In lyke

maner therfore lyth our synnes in respecte of the soule be to it as a pycture or couerynge is to a walle / almyghty god must nedes fyrst loke vpon our synnes or euer he loke vpon our soules. Alas what shall we synfull wretches do. Certaynly this onely remedy is necessary / Who so wyll loke vpon a bare wall must fyrst do awaye ỹ paynetynge or couerynge / and that done all shall be clene and pure to beholde. So yf our soules sholde be seen and not our synnes / fyrst our synnes must be clene done awaye / for all the whyle they be infecte with the leest spotte of synne / so longe they may not be seen without the synne be seen also. Our prophete therfore prayeth to almyghty god that all his synnes may be vtterly done awaye to thentent that he may clerely loke vpon his soule without ony lette. **Et omnes iniquitates meas dele.** Good lorde do away all my synnes. But it is not ynough all synnes to be done away without the fountayne wherof they spryngе out be clene purifyed. For yf it be so that the stynkynge fylthy water contynually flowe out of a ponde or pyt in to a goodly and delectable gardyn yf that remedy be not founde to stoppe the same / it shall make foule and corrupte that gardyn within a whyle be it neuer so fayre. So in lyke wyse shall it be with vs yf the herte be not fyrste made clene. For our sauyoure sayth. **De corde exeunt cogitationes male homicidia / adulteria / fornicationes / furta / falsa testimonia / blasphemie.** From the hert cometh out euyll thoughtes / manslaughter / auoutry / fornycacyon / theftes false wytnes / and blasphemyge. Take hede what pestyferous corrupcyon cometh from the herte wherby all the hole body ỹ soule is defyled / for as it folowyth in the same

texte. Hec sunt que coinquinãt hominẽ. These be the corrupcyons whiche make foule bothe body and soule. Therfore all synnes may not be clene done awaye but yf the herte wherof contynually they come be fyrst made clene. For this cause our prophete asketh of almyghty god sayenge. Cor mũdũ crea in me deꝰ. Lorde make within me a clene hert. Many crafters men hadde leuer take vpon them to make a thynge all newe than to botche or mende an olde forwoxen thynge/as we se by experyence. Better it were for the artyficer to make a clocke all newe than to mende or bryngе agayne in to the ryght course a clocke whiche longe hath cõtynued out of his ryght ordre/but it is moche more difficile to bryngе the herte of man that is broken & brought out of good ordre by contynuall custome of synne in to ỹ ryght waye agayne than it is to bryngе a clocke in to his true course. A thynge customably vsed is harde to be lefte. And as saynt Justyn sayth. It is more harde werke to bryngе the herte of a man longe customed in synne in to the waye of vertue/than it is to make agayne heuen & erthe. Our prophete for this cause beseecheth almyghty god to whome is no thynge impossyble that he vouchesafe for to create within hym a newe herte/sayenge. Cor mundũ crea in me deus. Good lorde make thou of nought a clene herte within me. More ouer it is necessary that a newe werke be set in a ryght course. For what profyteth a clocke be it neuer so well and craftely made/yf it stande styll or go not as it sholde in a due and Juste course: truly no thynge. So whan ỹ herte is ones made newe/fyrst it must be set in a due and ryght course wherfore the prophete addeth. Et spiritũ rectũ in-

noua in viscerib⁹ meis. Blyssed lord graūte me the holy ghost to guyde & let me in a ryght waye that I erre not. The ꝓphete in this psalme nameth thryse the holy spiryte by & by / what he meneth is vncertayne / and I of my selfe dare not take vpon me to dyscusse ꝑ cause of his so doynge. But for as moche as it is lawfull for euery clerke in ony suche doubtes to shewe theyr myndes not contraryenge other places of scripture. I shall in fewe wordes declare (as me semeth) what he meneth. I doubte not in this / the holy ghost in scripture is sygnyfyed by these .iij. names rehersed in this psalme. Saynt Poule remembrynge ꝑ dyuerse gyftes or dedes of the holy ghost sayth. Hec ola operat vn⁹ atq; idē spūs. One spiryte wout chaūge doth all. I saye ꝑ prophete reherynge dyuerse names of ꝑ holy ghost sayth. Spiritū sapiētie & intellectus / spīm consilii et fortitudinis / spīm scientie et pietatis ac spīm timoris dñi. The spiryte of wysdome & vnderstandynge / ꝑ spiryte of counsayle and strength / the spiryte of cūnynge & ꝓpte / & the spiryte of the fere of god / he meneth not so many dyuers spirytes / but one called by so many names for the dyuersyte of his actes. But for so moche as shall be conuenyent for our purse at this season. We rede in ꝑ holy gospelles the shewynge of the holy ghost thryse in thre dyuers symplytudes. Ones the holy ghost came downe in ꝑ lykenes of a doue whan Chryst was baptysed as it appereth in ꝑ gospell of Luke. Et descēdit. C. corpali specie sicut colūba in eū. Also after Chrystes resurrection was gyuen in the lykenes of a breth to the dysceples of Jesu as in the gospell of Johñ. Et insufflauit in eos dicēs

accipite spm̄ sctm̄ quoꝝ remiseritis pctā remit
tuntur eis. Thyrde whan after Chrystes ascencyon ẏ
holy ghost appered to the apostles gadred all togyder in
the lykenes of fyre as is shewed in the gospell of Luke.
Apparuerūt illis dispertite lingue tanq̄ ignis
seditq; supra singulos eoꝝ spūs sanctꝰ. Whiche
thre dyuers apperynges sygnyfy thre dyuers gyftes of
the holy ghost gyuen to thre dyuers states of kyndes of
people/that is to saye/fyrst to them whiche be enfantes
at theyr baptym. Seconde to penytentes. And thyrde
to them that be perfyte. Fyrst to our baptym we be dy-
rected ⁊ set in a newe lyfe the lyfe of innocency whiche is
sygnyfyed by ẏ doue apperynge ouer Chryst at his bap-
tym/saynt Poule exhorteth all suche sayenge. Noui-
tate vite ambulent. That they walke in a newe lyfe
And Chryst sayth. Ut sunt simplici sicut colūbe.
Mekely in maner as doues. The prophete remembryn-
ge this operacyon of the holy ghost sayth. Et spiritū
rectum innoua in visceribus meis. Blyssed lorde
graunte me ẏ holy ghost to set me in a newe lyfe/ẏ lyfe of
innocency. The other operacyon is accordynge for them
that be penytent whiche as we sayd was gyuen to the
apostles vnder ẏ lykenes of a breth/we se by experyence
a mannes brethynge whan it toucheth ony thynge that
is colde as yren or glasse/anone it is resolued in to wete
droppes of water/whiche thynge may be oftētymes per-
ceyued in a penytent synner. Synnes make ẏ hete of cha
rite to waxe colde/as our sauyour sayth. Ubi habū-
dabit iniq̄tas refrigescet charitas. Where synne
is haboundaūt charite waxeth colde whan the synner is
prycked in his conscyence by ẏ holy ghost remembrynge

thabomynacyon of his synnes/anone yf he be very pen
tent teres shall trekell downe from his eyen/whiche is
a grete token the holy ghost is present with that synner.
As scripture sayth. Flabit spiritꝰ eius et fluent
aque. On this wyse Chryst our sauyour loked vpon Pe
ter after he had denyed hym w̄ a gracyous countenaūce
or brethe of his holy spiryte/& forthwith he fell on a we
pynge. As in the gospell of Johñ. Cōuersus dñs re
spexit petrum et egressus foras fleuit amare.
Our sauyour turned backe & loked vpon Peter/& incōty
nent Peter went out & wepte bytterly. Synne defyleth
the soule & turneth ỹ face of god awaye from it. But this
gyfte of ỹ holy ghost penaūce w̄ wepyng teres wassheth
the soule maketh it holy & causeth almyghty god to loke
agayne vpon it w̄ his mercyfull countenaūce. Therfore
our prophete sayth. Ne proiicias me a facie tua &
spm̄ sanctū tuū ne auferas a me. Blyssed lord cast
me not out of thy syght/take not thy holy spiryte frō me
gyue me grace to knowe my synnes to confesse them & to
do penaūce w̄ weppynge teres/techyng all synners besyly
to praye almyghty god/yf at ony season by our owne ne
clygence we offende his goodnes/notwithstandynge he
vouchesafe not to cast vs away frō his syght/but agayn
loke on vs/gyue vs grace to wepe for our offences wher
by our soules may be made holy/& yf it shall please hym
thus to loke on vs/our synnes shall be vtterly done away
& by our weppynge ỹ punysshement for ỹ same. O moost
meke Jesu what caused ỹ to loke so mercyfully vpon Pe
ter he was baptysed before/had ỹ spiryte of cōtynuaūce
in vertue/ỹ gauest hȳ example alway to lyue rygtwys
ly/be alway behelde thyn holy cōuersacyon/herde thyn

holy prechynges/sawe thy grete myracles/he was pre-
sent at thy transfyguracyon herde the voyce of ỹ father
sayenge thou art my sone. And for all this he denyed the
where as before thou gaue hym warnynge shewed he
sholde so do. O blyssed lorde where myght haue ben she-
wed more vnkyndnes. Good Jesu we beseche the loke
vpon vs wretched synners in lyke maner whiche neuer
yet denyed the/neyther had so grete knowlege and helpe
to lyue well as he had. Jf the synne of Peter moued the
to mercy and forgyuenes/blyssed lorde we be synners al-
so/thou arte now as meke & mercyfull as euer thou were
before and we be turned to the askynge forgyuenes/syth
thou vndesyred loked so mercyfully and forgaue Peter
we beseche the deny not to forgyue vs whiche aske for-
gyuenes incessauntly. De ꝓticias nos a facie tua
et spiritum sanctum tuū ne auferas a nobis.
Blyssed lorde put vs not out of thy syght take not thy ho
ly spirytе awaye from vs/graūte that we may wepe for
our synnes. ¶ The thyrde operacyon of ỹ holy ghost is
moche more stronger than ony of the other wherby they
whiche be perfyte be made stedfast in all vertue without
ony wauerynge/it was gyuen to the apostles of Chryst
in the lykenes of fyre. And or euer this gyfte of the holy
ghost was gyuen vnto them they were not stedfast in ỹ
fayth/they were ferefull and wauerynge in theyr myn-
des/whiche was well perceyued by Peter that offred
hymselfe to dye for his maysters sake/notwithstādynge
anone after denyed hym vnto a woman/but as soone as
they were endued with this gyfte of the holy ghost all
worldly vanytees were vterly despysed amonge them
they fered no man. Gaudentes ibant a cōspectu
cōsilii quoniam digni habiti sunt pro nomine

ieſu contumeliam pati. For they were Joyfull co-
mynge from theyr iudgementes bycauſe they ſholde ſuf-
fre ſhame and deth for the name of Jeſu. Our prophete
therfore in this place nameth the holy ghoſt the thyrde
tyme / ſayenge. Et ſpū principali confirma me.
Lorde make me ſtedfaſt in fayth and charite by ꝑ grace
of the holy ghoſt that neuer after I fall agayne to ſynne
But we haue lefte out the fyrſt parte of this verſe. So it
is. After our ſauyour Jeſu Chryſt whiche our prophete
calleth oftentymes ſalutare aſcended in to heuen ⁊ accor-
dynge as he promyſed ſhold ſende downe the holy ghoſt
as we ſayd in ꝑ ſymilytude of fyre / they were very ſadde
and ſory for theyr mayſters departynge Jeſu / but anone
as they had receyued that meruaylous cõforte of ꝑ holy
ghoſt grete gladnes came in to them vnable to be tolde /
ſo that all the people ſtandynge berhought them to be
dronken of ſwete wyne. Therfore our prophete calleth
that conforte ſente downe from our lorde Jeſu Chryſt.
Leticiã ſalutaris. A gladnes of our ſauyour. For
whan a meſſenger bryngeth a gladfull meſſage from ony
body / it may be called a conforte bothe of hym that ſen-
deth the meſſage and of hym that bryngeth it. So this
gladnes ſente from the father of heuen by his ſone Je-
ſu Chryſt is called a gladnes or conforte of them bothe.
Therfore Dauyd ſayth vnto almyghty god the father.
Redde michi leticiã ſalutaris tui ⁊ ſpū prin-
cipali confirma me. Lorde gyue agayne to me the
gladnes of thy ſone Jeſu Chryſt our ſauyour whiche I
loſt by my ſynfull lyfe / and ſtrength me with the holy
ghoſt that I neuer fall agayne to ſynne. Hytherto we
haue ſpoken of the petycyon wherin is aſked the holy
ghoſt by thre dyuers names / fyrſt our prophete calleth

hym (spiritū rectū) after that (spiritu sanctū) and thyrde (spiritū principale) the cause why we haue declared after our mynde/ and bycause no man may receyue ỹ holy ghost but with a clene herte/ no man can be clene in herte but yf his synnes be vtterly done away. Synnes can not be clene done awaye yf almyghty god turne not awaye his face fro them/ therfore our prophete asked meekly these thre as thre meanes wherby he myght obtayne his fynable entent whiche is the gyfte of the holy ghost for his confirmacyon and perseuerraunce in good lyfe.

In this seconde parte our prophete sheweth the cause why he desyred the holy ghost for his petycyon/ whiche was to thentent he myght pfyte his neyghbour. ¶ It is very good and acceptable vnto god whan one persone seynge an other erre & do cuyll/ wyll meekely with good & swete wordes gyue hym warnynge to leue his wyckednes/ & brynge hym agayne in to ỹ ryght waye wherby he may come to god. Sayne James sayth/ he ỹ so doth deserueth a grete rewarde whiche is ỹ promesse of saluacyon & doynge awaye of his owne synnes. These be his wordes. **Qui cōuerti fecerit peccatorem ab errore vie sue: saluabit animā eius a morte et operit multitudinē pctōr.** Who so euer causeth a synner to leue his synfull lyfe shall bothe saue his owne soule from dampnacyon & his synne to be done awaye/ whiche wordes are not onely to be vnderstande by them that haue auctorite to rebuke synne/ but also of all christē people/ for euery persone in maner hath charge of other thus whan one seeth an other do cuyll he ought to gyue hym warnynge charytably of his so doynge/ & paueture

in ſuche maner we ſholde do more good and wynne more ſoules to god thā by open rebukyng/ & truly our doynge is but ſmall yf we may not after ỹ knowlege of our owne erroures done before gyue other warnynge to amende theyr lyfe whan they do amyſſe/notwithſtādynge an ordre muſt be kepte in this mater/it is not lawfull for euery man to teche at his pleaſure/for he that ſhall gyue inſtruccyon to other muſt fyrſte knowe bothe the waye of well doynge & cuyll/elles he ſhall ſoone bryngе his brother out of the ryght waye. Our ſauyour ſayth. Si cecus ceco ducatū prеſtet ambo in foueā cadunt. If one blynde lede an other bothe fall in to the dyche. To take the offyce of a doctour or techer of goddes lawes is no ſmall charge/it is a grete leopardy/wherin I myſelfe remembrynge ỹ ſame am ofte aferde/for many tymes I thynke on ſaynt Poules ſayenge. Ue michi ſi non euangelizauero. If I teche not the lawes of god vnto the people I ſhall be dampned. I fere me yf we hyde that gyfte of god/yf we gyue not a good cōpte of that talent leſt it ſhall be ſayd to vs at the dredefull daye of iudgement as it is wryten in the goſpell. Quare nō dediſti pecuniā meā ad mēſam. why gaue thou not to me a true and iuſt counte of my money/that is to ſaye of the lernynge whiche I gaue vnto the wherwith thou ſholde haue taught ỹ people my lawes. Alſo yf we teche and by it profyte the herers yet is grete peryll leſt whan ony prayſe is gyuen to vs for our lernynge we be not ſtryken with pryde or vayne glory whan we knowe our ſelfe prayſed. The myſerable corrupcyon of our nature is ſo caduke that whan we do ony thynge neuer ſo lyttell prayſe worthy it is meruayle yf we offende not in vayne

glozy. But of a trouth yf a due ozdze he hadde in our teachynge of other as we sayd befoze euery man accozdynge to his lernynge and habylyte/that is to saye/yf fyrst we studyed foz the amendement of our owne lyfe/purge our owne soules/be aboute as moche as we may to lerne the wyfdome of our lozd/and by our besy prayer aske of god the clennes of our hertes/with the grace of ꝯ holy ghost Wherby we may ozdze our owne steppes in the waye of god/not foz the vayne prayse of the wozlde but onely to bzynge them whiche erre in to the ryght waye/that they may by our lyuynge & doctryne be turned to that blyssed lozde/whiche doynge shall be to the honour of god and profyte to our neyghbour/to this purpose it folowyth.

Docebo iniquos vias tuas et impii ad te conuertentur. As he myght saye. Blyssed lozde yf thou loke not vpon my synnes but do awaye my wyckednes/ create in me a newe herte & endue me with the gyfte of the holy ghost. I shall teche them that erre/bzynge them in to thy wayes and they shall be turned to wozshyp the. Truly ꝯ prophete after his grete offence kepte this sayd ozdze. Saynt Poule also after his grete persecucyon of Chzystes chirche made clene & enspyzed with the holy ghost taught openly to all people ꝯ ryght waye to come to heuen/made open to all wycked creatures the wayes of almyghty god. Chzyst our sauyour gyueth vs all warnynge so to do/sayenge. **Si peccauerit in te frater tuus corripe eū.** If thy neyghbour oz bzother offende the correcte hym charytably. Therfoz let euerychone of vs aske of almyghty god a clene herte & the holy ghost to thentent we may teche wycked people the wayes of saluacion/that they may the sooner turne to hym by our doctryne. But why make we no mencyon of the other

two gyftes or receyuynges of the holy ghoſt/truly leſt we ſholde breke the due order of them reherſed. For the pro-phete aſketh thre dyuers gyftes of the holy ghoſt and re-herſeth the cauſes why one after an other/we haue ſpo-ken of ꝑ fyrſt named (ſpiritus rectus) whiche as we ſayd is gyuen to euery perſone in the tyme of theyr baptym. Now ſhall we ſhewe of the other two & bothe by them ſelfe. ¶ The ſeconde gyfte of ꝑ holy ghoſt called the ſpi-ryte of penaũce whiche maketh holy all true penitentes was ſet in ꝑ ſeconde place/the reaſon why foloweth now in this ſeconde parte. The abhompnable corrupcyon of ſynne in many places of ſcripture is cõpared to corrupte blode. It is ſayd to all ſynners. **Manus veſtre ple-ne ſunt ſanguine.** your handes be replete with cor-rupte blode/to ſaye our werkes be ſynfull/perauenture the mooſt corrupcyon of blode is cauſed by carnall concu-pyſcence. Therfore ſaynt Poule ſayth. **Caro et ſan-guis regnũ dei nõ poſſidebũt.** Fleſſhe & blode ſhall not haue the kyngdome of heuen in poſſeſſyon/as mo-che to ſay/they that be corrupte by bodyly or fleſſhely de-ſyre ſhall neuer come to heuen without amendement. ¶ Lyke as a language ſpoken hath his begynnynge of the tongue & is comynly called ꝑ tongue/as we ſaye our mothers tongue. And comynly it is ſayd he ſpeketh in many tongues whiche can ſpeke many languages. So lykewyſe ſynne whiche is chefely cauſed of blode is cal-led blode/& many ſynnes many blodes. For this cauſe in tholde lawe blode of beeſtes was ſhedde for clenſynge of ſynnes wherby almyghty god myght be the rather pea-ſed agaynſt the fylthynes of ſynne/ſaynt Poule ſayth. **Oſa in ſanguine mũdabant et ſine ſanguine non fit remiſſio.** All ſynnes were made clene by effu-

syon of blode/ & wout it was no remyssyon/but doubtles
the effusyon of that blode of the owne strength and vertue
myght neuer purge synne/ þ blody corrupcion coude not
be expulsed frō our soules by it/accordyng as sayt Poule
sayth. Impossibile est sanguine hircorū & tau-
rorū auferri pctā. It is impossyble synnes to be done
awaye by the effusyon of gotes blode or bulles/notwtstan-
dynge þ shedynge of blode figured the effusion of þ moost
precyous blode of Chryst Jesu vpon a crosse plentrously
for all synners/wherby satysfaccyon was made to god þ
father for þ synes of al people/whiche receyue þ vertue of
this precyous blode by þ sacramētes of Chrystes chirche
& by it made ryghtwyse/pcase a synfull wretche cometh
to a preest sheweth al his synes/shedeth out frō his brest
corrupt blode of syne in maner as þ throte of a beest were
cut or a lythy woūde laūced w̄ a laūce/afterward þ sacra
mēt of penaūce is mynystred to hym by his ghostly father
wherwith by þ vertue of Chrystes precyous blode he is
made clene frō syne/& than veryly iustyfyed/he came to
his ghostly father as a synful persone/but by þ vertue of
this sacramēt of penaūce he goth awaye frō hym ryght
wyse/not by his owne ryghtwysnes/but by þ ryghtwys
nes of chryst Jesu/whiche ryghtwysly redemed vs w̄ his
precyous blode as sayne Johñ sayth in thapocalypse/&
sayt Poule sheweth. Factꝰ est nobis iustitia. Ther
fore we synners haue grete cause to magnyfy & prayse þ
ryghtwysnes of Jesu chryst/wherby he maketh vs of vn
ryghtwyse to be ryghtwyse/& by þ vertue of hys pcyous
blode delyuered fro thabomynacion of syne/for þ whiche
cause þ pphete alled afore þ spirite of penaūce þ þ blody
spottes of syne myght be done away by it to thentent he
might shewe euerlastyngly þ ryghtwisnes of god sayenge

Liberta me de sanguinib⁹ deus deus salutis mee et exultabit lingua mea iusticiam tuam. Blyssed lorde delyuer me fro ꝑ corrupcyon of synne & my tongue shall Joye eternally thy ryghtwysnes. ¶ The thyrde spirytе or gyfte of ꝑ holy ghost that he asked was the spirytе of confirmacyon or makynge stedfast in vertue/whiche was gyuen to ꝑ apostles at the daye of pentecost in the lykenes of fyery tongues. After the receyuynge of it they were so constaũt and stedfast in the loue of god that excepte hȳ they fered no man/they testyfyed ouer all ꝑ name of Jesu without drede/they kepte togyder the vnstedfast people by theyr holy wordes shewynge ouer all the name of Chryst Jesu to the laude & prayse of almyghty god. A meruayous thynge that they beynge so rude neyther taught by Plato nor Arystotle or ony other philosopher but gete theyr lyuynge by fyshynge sholde so meruayously dyspute and shewe the magnyfycence of Chryst before so wyse/so grete & prudent men of this worlde/in so moche they playnly conuynced and entreated them at theyr pleasure/but blyssed lord thy wysdome gaue them that grace/thou gauest them fyery tongues/thou opened theyr lyppes whiche of thy goodnes made enfauntes to speke in laude of thy magnyfycence. Thy prophete Esaye at suche tyme as he durst not take vpon hym to speke thy holy wordes/sayd. Vir pollutus labiis ego sum et in medio populi pollusta labia habētis ego habito. Blyssed lorde my lyppes be polluted and I am abydynge amonges the people whiche in lyke maner be vnclene. One of thyn aungelles came vnto hym touched his mouth/made clene his lyppes/and forthwith he was made bery bolde and

shewed hymselfe redy to do thy cõmaũdement in expres
synge vnto the people thy lawe of trouth. Lykewyse our
prophete prayeth that his lyppes may be made clene &
hymselfe stedfast and constaũt in vertue by the grace of
the holy ghost to thentent he myght worthely shewe thy
laudes he sayth. Domine labia mea aperies/ et
os meũ annunciabit laudem tuã. Good lorde open
my lyppes make them clene and my mouth shall shewe
ouer all thy prayse or laude. Let vs wlowe this prophete
Dauid beseechynge almyghty god that fyrst he make vs
able and worthy to receyue the holy ghost/ graũt vs his
grace to lyue ryghtfully/ also to admonyshe accordynge
as we be called in degre our neyghbours vnto penaũce
wherby our selfe may be made holy and delyuered clene
from synne to prayse and exalte the ryghtwysnes of god
and last that we may haue the thyrde gyfte of the holy
ghost whiche is to be made stedfast and constaunt with
clene lyppes to shewe ouer all ꝑ laudes of almyghty god
¶ In this thyrde parte our ꝓphete sheweth/ no thynge
so acceptable to god whiche he may gyue to hym in retõ
pence of his synnes as is this that he hath spoke of now
before. The maner of Jewes was in the olde lawe whan
ony of them had broken the cõmaũdement of god for ma
kynge amendes to halowe a certayne parte of a beest/ or
elles the hole/ after as the gretnes of the synne required
Moyses taught the vnlerned people by suche bodyly sa-
crefyces/ whiche was to them as a shadowe or fygure of
the true sacrefyce to come that was fyrst sygnyfyed by
them. The sleynge of those bruyte beestes after Moyses
entent fygured the deth of our sauyour Thryst Jesu/ &
euer he besyed hymselfe to cause the people byleue it by
those tokens. For as the vnreasonable beest was slayne

for clensynge of synnes / & the blode of it shedde vpon the awter / so Chryst Jesu the lambe vndefyled / moost innocent beest was put to dethe vpon a crosse & all his blode shedde for ẏ remyssyon of synners. The people of Israel synned & were worthy to dye for it / those bruyte beestes dyd none euyll & yet were put to deth for thamendement of theyr syñes. Lykewyse our sauyour chryst all though he was moost innocēt / moost pure / neuer offended in ony cōdicyon / notwstandynge he suffred deth moost pacyently for our offences. The sleynge of beestes ẏ was vsed in tholde lawe for theyr sacrefyce dyd not please god very well of themselfe / as he shewed in an other place in maner reprouyng them / sayenge. Nunq̄d mādu cabo carnes tauroꝝ aut sanguinem hircoꝝ potabo. Shall I ete ẏ flesshe of bulles or drynke ẏ blode of gotes as who sayth it is not my pleasure so to do. ¶ If almighty god might be peased or caused to shewe mercy by none other remedy but by thoblacyon of brute beestes / poore men were than in myserable cōdycyon ẏ wanted power to make suche oblacyon / yf they might not be otherwyse forgyuen but so dye in theyr synne / but almyghty god hath ordeyned more euen lawes whiche be comyn bothe to poore & ryche / he desyreth none other sacrefyce but suche as ẏ poore may do as soone as ẏ ryche / & perauēture more soone / for almighty god taketh more hede to ẏ good entent of ẏ mynde than to ẏ gretnes or valure of ẏ gyfte / whiche thynge is shewed in ẏ gospell of Marke / where is expressed ẏ whan Jesu perceyued & behelde the ryche folkes offre many grete gyftes in to the tresour hous amonge all he espyed a poore wydowe whiche gaue onely two mytes & sayd that poore woman offred moost of all not regardynge the gretnes of ẏ gyfte / but onely as we

sayd the good mynde & entent of ẏ doer/ wherby he may wel pceyue ẏ syth thacceptable sacrefyce to god depēdeth not by ẏ valure of ẏ gyfte but by ẏ good mynde & entent of ẏ doer/ also ẏ he is not well pleased wͥ suche maner sacrefyce of the olde lawe all though it were done by a. M. beestes/ therfore our prophete sayth. Q m̄ si voluisses sacrificiū dedissem vtiq; holocaustis nō delectaberis. Sacrificiū was called a parte of ẏ beest offred/ & holocaustū the hole oblacion of it/ syth ẏ hole was not delectable to god in sacrefyce ẏ part was moche lesse acceptable. Our prophete here remēbreth an other maner sacrefyce whiche is most acceptable to god/ & it is named ẏ very penaūce of mānes soule. A questyon may be asked what offence cōmytted ẏ vnreasonable beest ẏ his blode sholde be shedde/ what offended ẏ bull gote or lābe to suffre deth/ truly no thynge/ therfore no Just cause or reason can be shewed why they sholde dye. But the synfull creature whiche so greuously hath dyspleased god his maker folowynge his owne sensuall & vnlawfull volupty agaynst ẏ wyll of our lorde of very ryght ought to suffre as moche dyspleasure & payne as he had pleasure before in ẏ sensuall & vnryghtwyse appetyte of his body. Than shall he make a due and iust recompence for his synnes. That penytent spiryte is the sacrefyce wherby almyghty god is chefely peased & moued to shewe mercy. It foloweth. Sacrificium deo spūs contribulatus. The sorowfull and penytent soule is chefe sacrefyce to god for purgynge of synnes. Our sauyour Chryst Jesu shewed in the gospell of Luke. Two men entred in to the temple to praye/ one of them a pharyse/ the other a publycane. Amonges the Jewes pharysees shewed

outwarde in theyr lyuynge a more holy lyf & cõuersacion than other dyd/they exercysed holy werkes in the syght of people/the publycanes contrary wyse gaue hede occupyed themselfe in worldly & couetous besynes with all maner vyces. As they were prayenge in the temple fyrst the pharise lauded god of his holy cõuersacyon/praysed hymselfe/remembrynge his merytes in maner to ẏ dyspraysе of all other thought none able to be cõpared by hẏ sayd. I am ferre vnlyke to other in my lyuẏnge ẏ cõmytte thefte & auoutry as doth this publycane. I lyue chaste/ I faste twyse in ẏ weke & absteyne from all other vyces I gyue tythes of all my goodes. Thus proudly ẏ pharise bosted & praysed hymselfe in his vertue. The publycane contrary wyse callynge to mynde ẏ multytude of his synnes & mekely remembrynge ẏ holynes of the temple ẏ he was in bothe for fere & reuerence stode aferre ashamed in hymselfe for the fylthynes of his synnes durst not lyft vp his eyen to heuen but with a grete inwarde sorowe knocked vpon his brest knowleged hymselfe a greuous synner humbly askynge the mercy of god & sayd. Deus ꝓpitius esto michi peccatori. Blyssed lorde be mercyfull to me a synner/ẏ penaũce & cõtrycyon of his herte was so grete wherby he gaue so acceptable sacrefyce to almyghty god that by it he was clene forgyuen and the pharise reiecte. Take hede how acceptable sacrefyce to almyghty god is a sorowfull & contryte herte for synne. ¶ Was not Achab somtyme kynge of Israell recõcyled and forgyuen by suche maner sacrefyce after his grete & innumrable offences. It is wryten that he lyued moost wyckedly brekynge the cõmaũdement of god more than all kynges of Israell before hym/he dyd sacrefyce vnto the false god Baall & fauoured the preestes of his lawe

chaled awaye & despysed the prophetes of god/notwith-
standynge our mercyfull lord of his goodnes wolde chas-
tyse hym by shewynge many wonders & straūge tokens
Fyrst caused that no reyne fell on the erth by the space of
thre yeres & thre monethes/to thentent Achab ỹ kynge
sholde knowe almyghty god was dyscontent with hym
Also an other tyme in the syght of all the people he gaue
so grete vertue to his prophete Helye that at his desyre &
callynge fyre came downe from heuen whiche cōsumed
and vtterly toke awaye theyr presente sacrefyce. Ferther-
more after the longe contynuaūce without reyne/whan
Achab mystrusted by the perycyon of the sayd prophete
Helye water came downe from heuen plenteously. What
creature wolde not amende hymselfe by these wonder-
full tokens/but Achab was neuer the better/contynued
styll in his malyce/notwithstandynge our lorde god of his
gentylnes proued hym agayne by other meanes/whan
Benadab kynge of Assyre came to subdue Achab with
a grete hoost of people/almyghty god wolde not suffre
hym to be betrayed of his aduersary/but promysed he
sholde haue the victory. Another tyme ỹ yere after whan
the same Benadab had recouered his strength came vp-
on hym a freshe in batayle/wherof almyghty god gaue
hym monycyon by his prophete and promysed he sholde
haue the victory. Ferthermore whan he wold not amen-
de hymselfe but rather was worse and worse/in so moche
he caused the ryghtwyse man Naboth to be slayne/and
by gyle gate his vyneyarde. Than almighty god thrette
hym sayenge. Se demessurū omnē posteritatē
ipsius & interfecturū de achab mingentem ad
parietem. He sholde put downe all his posterite & slee
all that came of hym & not leue stant a dogge. Achab hes

rynge this was anone compuncte and sorowed his mys
lyuynge / he cutte and rent his clothes / wente in hayre
nexte his body / fasted laye nyghtly in sacke cloth / & hel
de downe his heed. Our blyssed lorde seynge his grete
penaūce and mekenes was moued with pyte sayd vnto
his prophete Helye. Nonne vidisti humiliatum
achab coram me: et quia humiliatus est mei
causa: non inducam malum in diebus eius.
Seest thou not the mekenes of Achab / perceyuest thou
not how he hath meked hymselfe before me / and bycau
se of his so doynge for my cause / I wyll not shewe ven
geaunce in his dayes. O mercyfull lorde why dyd thou
so / Why dyd thou refrayne from Ire / why shewed thou
not vengeaunce vpon that moost vngentyll creature?
Truly for in hym was a sorowfull and a contryte soule
whiche is the chefe sacrefyce / wherby thou arte caused
to shewe mercy. Sacrificium deo spiritus contri
bulatus / cor contritum et humiliatum deus
non despicies. The sorowfull and penytent soule is
chefe sacrefyce to god / and blyssed lorde thou shalte not
despyse a contryte herte / who so euer ordereth hymselfe
on this maner that by his inwarde sorowe may haue a
contryte herte / he is able and mete vnto the hygh buyl
dynge in the heuenly cyte whose walles be not yet fynys
shed. A grete nombre of stones is wantynge wherwith
they sholde be perfourmed and accomplyssed / for the
ruyne of aungelles whiche fell downe from that Cyte
must be repayred and renewed by takynge vp of men
and women lyke as by quycke stones. As we se in ma
ner whan stones be assumpte for the reedyfynge of cy
tees or toures with other. But it is accordynge that in

to ſuche a noble buyldynge no ſtone be taken vp / but yt
that it be prepared as it ſholde be and made mete befo-
re. For in that heuenly palays may noo ſtone be pullyſ-
hed ſhapen or made ſquare. It muſt be made fytte and
perfyte here in erthe before leeſt at the lyftynge vp the-
der it be not able there to abyde and ſo caſt downe in to
the depe dungeon of hell. The heuenly artyficer bleth
many and dyuers maners in ſhappnge or ſquarynge of
ſtones mete for thoſe walles. Peraduenture ſome be har-
de and them he muſt entreate hardely. ¶ We ſhewed
before of Achab / now ſhall ye here of Manaſſes whi-
che was a kynge of Iſraell / folowed moche Achab in
his lyuynge. This Manaſſes ordeyned and ſet an ydoll
within the holy place of the temple / he ſette vp aweers
of Baall / bled wytches / charmes / and dyuers other dy-
uynacyons / wherwith almyghty god was very moche
diſpleaſed / and gaue hym warnynge by his prophetes
for to amende hymſelfe. But he of pryde and obſtynacy
ſet but lytell by theyr threteninges / after the maner of
a wycked perſone whan he is ouerthrowen in ſynne he
deſpyſed them. Almyghty god ſeynge Manaſſes wolde
not be made meete / neyther wolde not be entreated by
fayre and eaſy meanes (as his deſyre was) bled a more
ſharpe waye to hym. Cauſed the Babylones with grete
power for to make batayle and haue the victory / that
done they ledde hym faſt bounde in chaynes of yren in
to Babylone / and there was ſet in pryſon / and at the laſt
remembred his vnkyndnes done agaynſt almighty god
Wherfore he wepte and ſorowed ſore / meekely aſkynge
forgyuenes. Our mercyfull lorde of his grete goodnes
anone herde gracyouſly his petycyon. Thus at the laſt
all be it / it was very harde to bryge hym to paſſe / he was

made a mete lyuely stone vnto the heuenly buyldynge by very contrycyon. Mary mawdeleyne was moche more easely brought to frame than he/ whiche by no threttynges or sharpe punysshementes/ but onely for very loue of our sauyour Thrist was drawen to cõtrycyon. ¶ Thus as we haue reherced almyghty god the hygh artyfycer vseth many dyuers meanes to shape & square his stones here in the erth/ in his chirche mylytaũt/ he of his goodnes wolde euery man & woman sholde be quycke stones made redy for that heuenly buyldynge/ his wyll is euery creature to be saued as saynt Poule sayth. Therfore our prophete Dauyd whiche was so habundauntly hote with ỹ fyre of charite/ for fyre is nedefull to sacrefyce/ desyred not onely this acceptable sacrefyce of a cõtryte soule for hymselfe/ but also for ỹ heith of all other/ he sought not onely his owne pfyte/ but also ỹ profyte of his neygh bour & thonour of god/ Wherfore he sayd. Benigne fac domine in bona volũtate tua syon: vt edi ficentur muri hierusalem.

¶ Hytherto what so euer ỹ prophete hath done was for one of these causes/ eyther it longed to his owne soules heith/ to the profyte of his neyghbour/ or to the laude of god. Fyrst for his neyghbour in his prayer he desyred spiritũ rectũ/ for hymselfe spiritũ sanctũ/ & for the honour of god spiritũ principalẽ. Also his desyre was to be endued with the holy ghost bycause he myght teche other ỹ erre the ryght waye to heuen/ whiche concerneth his neygh bour/ for hymselfe he asked to be clene delyuered frõ the corrupte blodes of synne/ and last for almyghty god his peticyon was euer to laude and prayse hym. Ferthermore he studyed besyly to gyue vnto almyghty god the sa-

erefyce of a sorowfull spiryte and contryte herte for hym
selfe / he desyred the same to be perfourmed in other for
to fynysshe the walles of heuenly Jherusalem / that is
for his neyghbour. And now last he sheweth all that to
be done in the laude and prayse of almyghty god / spe-
kynge vnto hym thus. Tūc acceptabis sacrificiū
iusticie oblationes et holocausta tūc imponēt
super altare tuū vitulos. Lyke as he myght saye
whan that heuenly cyte of the chirche tryumphaunt is
buylded and perfytly fynysshed / than bysyed sorde shall
be all hole laude and prayse vnto the of all thy cytezyns.
¶ What sacrefyce soo euer was done in the olde lawe
sygnyfyed þ maner of sacrefyce in the newe lawe of gra-
ce. The sacrefyce done in this newe lawe betokeneth the
very trouth in the eternall lawe of very Joye and glory.
Amonge the iewes in the olde lawe were certayne obla-
cyons and sacrefyces whiche be now vterly forsdone /
they be no more pleasynge to almyghty god. There be
also in this newe lawe certayne sacrefyces & oblacyons
as we haue shewed / but they shall not euer endure. For
in heuen may be no soule troubled neyther contrycyon
of herte. As sayut Johñ sayth in the appocalypse. ¶ Al-
so we can not be so clene and pure in this lyfe to make ob-
lacyon as we sholde be. All our lyfe here we be sprenckled
with the dust of synne. For all be synners / yf we saye con
trary no trouth is in vs. But at our comynge and trans-
lacyon in to heuenly Jherusalem we shall be made so
constaunt and stedfast by grace that neuer after we shall
synne deedly nor venyally. Therfore our prophete sayth
Tunc acceptabis sacrificium iusticie oblatio
nes et holocausta tunc imponent super altare

tuum vitulos. Blyssed lorde than thou shalte accepte our sacrefyce of ryghtwyslnes / at that tyme our oblacyons and sacrefyces shall be pleasaunt vnto the / for why they shall be clene & pure without ony spotte of synne. Than shall all thy welbeloued people make acceptable sacrefyce not of fleshely or golden calues as was in the olde lawe / but of euerlastynge prayenges and laudes / as the prophete Osee remembreth / We shall without ende gyue thankynges immortall vnto the eternall glorye / where vnto thou bryngе vs by the merytes of thy sone Jesu Chryste that suffred passyon for all synners vpon a crosse. Amen.

perit. S. 102.

Prima psalmi pars. Domine exaudi. prioris.

For as moche as this psalme is longer than we may at this season conuenyently assoyle or expowne. Therfore we shall this daye declare to you one parte of it & reserue the other vnto sondaye nexte comynge. This parte þ we shall expowne this daye is deuyded in to thre. Fyrst the prophete maketh his petycyon and desyreth mekely to be herde of almyghty god. Secondly he sheweth openly his owne wretchednes. And last he remembreth hymselfe what he may do and how moche to obteyne mercy and grace / Whiche thre membres I now as in the persone of vs all shall treate and speke of. And ye shall dylygently gyue audyence and bere it in mynde.

O Mercyfull father of heuen/thyn onely begoten sone Jesu Chryste our blyssed lorde whiche thou sente downe from heuen in to this worlde/to the entent he sholde teche and instructe wretched synners the waye of trouth. Amonges all he taught vs that prayer is fyrst necessary vnto euery creature/and promysed yf we instauntly aske ony thynge lawfull and necessary for vs/it sholde be graunted by our prayer. These be his wordes. Petite et accipietis/querite et inuenietis/pulsate et apparietur vobis. Aske and ye shall haue/seke and ye shall fynde/knocke and the gate shall be opened to you. O my lorde this thyn onely sone promysed/also we doubte not/we knowe ryght well his promesse is true/why: for he is bothe true and also it selfe trouth. Besyde this he is soo entyerly beloued of the/for thou sayd of hym. Hic est filius meus dilectus in quo michi bene complacui. This is my welbeloued sone in whome I haue moche pleasure/thou gaue in commaūdement whiche foloweth/sayenge. Ipsum audite. Gyue hede vnto his doctryne/gyue audyence vnto hym. O my lorde god & my maker/bycause that he made vs this good and true promesse I haue very ferme confydence and truste boldely for to aske thyne infynyte mercy. For syth that he is thyne onely sone moost derely beloued and sente downe of thy charite in to this worlde for to teche that sholde be moost profytable for vs to do/also he knewe well what thynge was necessary and conuenyent and what was not for vs. More ouer it was impossyble for hym to begyle or saye ony thynge but trouth. How and why shall I fere/for what cause

shall I not trust that thy goodnes shall here me what so euer I aske necessary for me in my prayer/for yf thy sone myght haue ben begyled for lacke of wysdom/or had bē euyll wylled & wold haue deceyued vs/than perauēture we myght haue some mystrust/but in hym was all wysdome & prouydence/he is the profoūdite of thyn inenarrable wysdome/so that he knewe what was profytable for vs/& what was acceptable to the. He was alway wyllynge & studyous to gyue vs instruccyon & lernynge/he dyed for our sakes/whiche is ẏ gretest token of good wyl that may be. Maiorē enī charitatē nemo habet q̄ vt aīam suā q̄s ponat ꝑ amicis suis. The gretest charite & loue that may be shewed is one frende wyllygly to suffre deth for an other/he of his own good wyll was nayled vpon a crosse/& so for our offences suffred ẏ moost shamefull deth/wherby we may knowe veryly that he was alwaye benyuolent & wyllynge to do for vs. Therfore without doubte syth that he taught vs on this wyse/we shall be herde yf we praye to the. But perauenture our synnes & wyckednes ẏ we haue done shall withstande & turne away thy mercyfull face frō vs. O blyssed lord of a trouth we oft haue offended & greuously trespaced agaynst thy cōmaūdemētes/but agayne it is trouth that thy welbeloued sone taught not onely them whiche be ryghtwyse to praye/but also syñers. For vnto whome longeth these wordes. Dimitte nobis debita nr̄a. Good lorde forgyue our synnes but vnto synners. True it is he taught bothe good & euyl to praye. Therfore thou mayst take thy pleasure/it is at thy choyse whether thy goodnes wyll punysshe & vtterly cast awaye synners for theyr offences & trespaces/or elles here theyr prayers &

petycyon for the reuerence of thy sone/whiche promysed them to be herde and obteyne theyr askynge. It is lytell force to the/it skylles the no thynge/it is no poynt of thy charge whether we be saued or dampned/thou madest vs of nought/and mayst dele with vs as it pleaseth the/ but notwithstandynge the promyse of thy sone is gretly to be taken hede of. Why: for it longeth bothe to thyn honour & also to his/& in no wyse may be defyled or contraryed without grete cõfusyon and rebuke vnto them that loueth the. I therfore made bolde and stronge in hope to obteyne my petycyon am comen vnto thy goodnes makynge my prayer to thentent thou wylt effectually here me/sayenge. Domine exaudi orationem meã. Lorde here my prayer effectually. Thou mayst here my prayer and petycyon by shewynge of thyn aũgelles/and yf thy goodnes wyll do so moche for me/ I shall be content/ I shall be well at ease/notwithstandynge I desyre and aske more of the. The lyuely voyce or the voyce spoken by the mouth of ẏ persone that is so greued or dyseased moueth moche more effectually ẏ herer than it shold be tolde by ony other man. Thyn holy doctour saynt Jherome sayth thus. The effecte of the worde spoken by a mannes owne mouth hath a meruayllous preuy & hyd effycacy or strength/so meruaylous that I can not tell what it sholde be called/whiche he proued by the wordes of Eschynes a certayn oratour that was exyled and caused to flee vnto the rodes by his aduersary called Domesthenes an oratour also/& there redde an oracõn vnto his scollers made by ẏ sayd Domesthenes his aduersary/they also praysynge ẏ same oracyon gretly by his redỹge/he toke vp a grete syghyng & sayd/what yf ye had herde this my cruell enemy Domesthenes spoken these

worse cōdicyon than he was before. So blyssed lord it is with vs/we be delte with in lyke maner/yf these theues these wycked spirytes be at ony tyme by thy grace drawē awaye frō vs/wīn a whyle after they come agayne/they bryge more wī them/they also come wī grete strength to fyght agaynst our wretched & weyke soules. Alas good lorde what shall we do without thou helpe vs/how shall we resyst & withstande so grete & strōge multitude/for yf they ouercome vs we be in worse cōdicyon than euer we were before/bycause why/we shal be made more feble to wīstande them/& also our wounides our syfies beynge rene wed shal be moche more greuous/& last thy goodnes whi che agayne we haue offended by our vnkyndnes shall be the lenger alyenate & turned away frō vs ẏ perauenture whan we haue nede to call for helpe ẏ shalte not here vs bycause of our greuous offences/therfore I as in ẏ per sone of vs all adde to my petycyon. In quacūq; die tribulor inclina ad me aurē tuam. whan so euer good lord I shall be troubled with these theues these de uylles. I beseche ẏ enclyne thyn ere to me/gyue me gra ce to withstande them. But yet moost good & mercyfull lorde I fere myselfe I stande in drede. I rede that a cer tayne womā of canane came ferre frō her natural cōtre to pray vnto thy sone for ẏ helth of her doughter/sayenge to hym these wordes. Miserere mei dn̄e fili dauid filia mea male a demonio vexat. Lord the sone of Dauid haue mercy on me/my doughter is sore troubled & vexed of a deuyl. First I cōsyder ẏ labour ẏ this womā toke in her grete & ferre Journey. I cōsyder her stedfast nes her stronge mȳde bycause she came out of her owne cōtre. I cōsyder ẏ piteful cause she came for as a very mo der to seke & aske helpe for her doughter. I cōsyder ẏ sore

and grete veracyon of her doughter troubled & vexed of a deuyll. I cõsyder her fayth for why she called hym lord & the sone of Dauyd. I cõsyder her moderly weppynge & waylynge/ for euer she cryed and folowed thy sone Jesu for helpe/ she wolde not stynte/ and he gaue her none answere. O woman in what case were ỹ in than/ how was thy mynde whan thou beheldest sawe that blyssed lorde turne awaye his face frõ the/ whiche ouer all before was called so meke and mercyfull/ it was no meruayle whan she perceyued that though she weped & cryed vpon hym more & more lyke a woman/ in so moche the dysciples of thy sone Jesu were moued & in maner cõstrayned to call on hym to shewe his mercy at her peticyon/ but he answered them whan they made intercessyon for her ỹ he was not sent downe in to this worlde but for the saluacyon of the hous of Israel. O woman whan thou herde tell and knewe that neyther thyselfe neyther thy doughter were of the nombre that he sholde saue & make hole/ Why dyd thou not than go thy way/ why dyed thou not for sorowe But for all that thy sone Jesu wolde neyther make answere neyther loke vpon her/ neyther also haue pite whã that his dysciples made intercessyon for her/ yet she fell downe vnto his fete grouelynge and prostrate vpon the erth cryenge. Domine adiuua me. Lord helpe me notwithstandynge this blyssed lorde thy sone Jesu whiche to all other had ben meruayllously benefycyall/ & for a surety is the very fountayne of mercy and pyte vsed vnto her this sharpe and bytter worde called her a dogge/ lyke as in hym had ben all crucite and no pyte nor mercy He sayd. Non est bonum sumere panẽ filiorũ & mittere canibus ad manducandum. It is not good to take the brede of chyldren and gyue it dogges to

etc. O good lorde thou knowest all thynges / thou knowest what is profytable to euery creature / thou knowest that a weyke and feble persone sholde be more easely entreated and delte with than a stronge and myghty. Thy sone dyd proue this stronge and faythfull woman for our doctryne / that we by her fayth and pacyence sholde not despayre all though we be not herde as soone as we call. And at the last whan he had proued her so longe / & she meekely knowleged herselfe noo better than a dogge vnworthy to haue brede / neuertheles as a whelpe desyred to gader vp crūmes that fall vnder the bordes of lordes or grete estates / he opened ỹ dores of his mercy and pyte & graunted all her askynge and sayd. **O mulier magna est fides tua / fiat tibi sicut vis.** O womā grete is thy fayth / be it to the as thou wylt. But I blyssed lorde am weyke and ferefull / I beseche the prolonge not in suche maner my peticyon / let me not tary so longe dyfferre not my hope & trust as thou dyd the woman of chanane / but here me shortly. **In quacunq; die invocauero te velociter exaudi me.** Whan so euer good lorde I call to the for helpe here me / graunt shortly my peticyon. We haue spokē hytherto of our peticyon Now we shall shewe our wretchednes wherby the goodnes of almyghty god may be moued to be mercyfull and graunt our petycyon. The lyfe of man is here but for a whyle shortly it shal perysshe & be at an ende / no space / no voyde tyme / no leyser can be had but alwaye it draweth to an ende / it can not be at a poynt / it is neuer at rest truly one mynute of an houre / whether we ete or drynke / wake or slepe / laugh or wepe / euer our lyfe here draweth to an ende. Where be now the kynges & princes that somtyme regned ouer all the worlde / whose glory & triumphe was

lyke vp aboue the erth. Where is now the innumerable company & puyssaunce of Xerses & Cesar/ where are the grete victoryes of Alexander & Pompey/ where is now the grete rychesse of Cresus & Crassus. But what shall we saye of them whiche somtyme were kynges & gouernours of this realme/ where be they now whiche we haue knowen & seen in our dayes in so grete welth & glory/ that it was thought of many they shold neuer haue dyed neuer to haue ben out of mynde/ they had all theyr pleasures at the full/ bothe of delycyous and good welfare/ of hawkynge/ huntynge/ also goodly horses/ goodly coursers/ greyhoūdes and hoūdes for theyr dysportes/ theyr palayses well and rychely beseen/ stronge holdes & townes without nombre/ they had grete plente of golde and syluer/ many seruaūtes/ goodly apparayle for themselfe and for theyr lodgynges/ they had the power of the lawe to proscrybe/ to punysshe/ to exalte & set forthwarde theyr frendes and louers/ to put downe and make lowe theyr enemyes/ & also to punysshe by temporall deth rebelles and traytours. Euery man helde with them/ all were at theyr commaundement/ euery man was vnto them obedyent/ fered them/ lauded also & praysed them/ & ouer all shewed theyr grete renowme and fame. But where be they now/ be they not gone and wasted lyke vnto smoke of whome it is wryten in an other place. ¶ Nor vt honorificati fuerint & exaltati deficientes quēad modū fumus deficient. Whan they were in theyr moost prosperite and fame/ anone they fayled and came to nought euen as smoke doth. Saynt James cōpareth the vanyte of this lyfe to the vapoure and sayeth it shall perysshe and weder awaye as a floure in the hey season. Therfore syth that ỹ tyme of our lyfe drawyth fast vnto

an ende/yf we be not herde shortly and soone of almyghty god whan we call for helpe/deth shall come vpon vs or euer we can be socoured. For this cause blyssed lorde haue in mynde the shortnes of our lyfe here/& as soone as we call to the gyue audyence vnto vs all. Of a trouth all we may saye that foloweth. **Quia defecerũt sicut fumus dies mei.** Good lorde here shortly my petycyon whan soeuer I call vnto the/for my dayes my tyme in this lyfe goth away lyke smoke/the lenger I lyue the more feble I am. Perauenture they that be myghty & noble men wyll at some season be as dylygent as they can/and so dylygent that by theyr importune & ofte callynge vpon suche as they haue ado with/they may the sooner be spedde in theyr cause/whiche dayly we perceyue and se by them that folowe the kynges courte/or the prynces with other for grete and neccssary maters. For the more dylygent that a man be in gyuynge attendaũce to call vpon his cause/the sooner shall he haue his entent/& yf he be not alwaye present & at hande of hym to whome his mater is cõmytted callynge besyly for the spede of the same/it shall be lenger or he haue his desyre. ¶In the gospell of Luke is spoken & tolde of a certayne Judge that neyther dredde god nor man/vnto whome came a certayne Wydowe beseechynge that she myght haue ryght and equite of the wronge done by her aduersary/he refused and wolde not graunte her Justyce of a longe season. And at the last seynge þ this woman wold not leue but euer callynge on hym/he remembred hymselfe & sayd. All though I neyther fere god nor man/yet for as moche as this woman wyll not sease to call on me I shall venge her quarell/I shall se she shall haue ryght Take hede what the importune and neuer seasynge la-

bour in a grete & necessary cause doth profyte & auayle. It is wryten. Labor improbus omnia vincit. Incessaunt labour by the waye of intercessyon ouercometh all thynges. Moo mercyfull lorde thou desyrest to haue vs importune in our prayers/& all though of thyn owne nature thou can not be but meke/notwithstandynge by our besy and importune prayers thou arte mo che more meke. But for all this I lacke strength in my soule the swetenes of deuocyon is taken awaye fro me that anone I am made wery whan I begyn to praye/ why/for the stronge partes of it/that is to saye/vnderstandynge/wyll/and reason whiche must be to the soule as bones & senewes to socour it be so vtterly wedred and dryed vp/that no maner of moysture of deuocyon is in them euen as they were tosted at ẏ fyre/therfore as one lackynge the quycke humure of deuocyon. I can not longe cōtynue in prayer. Et ossa mea sicut cremium aruerunt. For my bones that is to saye ẏ stronge partes of my soule be dryed awaye lyke vnto the drosse or scrappes of talowe after it is clarefyed by the fyre. I remembre that is wryten in an other place of the fatnes & moysture of deuocyon. Sicut adipe & pinguedine repleatur ala mea. Graūt me good lorde my soule to be replete with the fatnes of charite/and also that ẏ outwarde partes of my body may be fulfylled with good werkes. But alas woo is me now/the fyre of vnlawfull concupyscence hath wasted & taken awaye fro me all the fatnes/all the swetnes of prayer/& made my soule drye & voyde from all moystnes of deuocyon. For as the grene grasse or corne that now florissheth yf it be not refresshed at some tyme with a dewe or rayne/anone it is smytten with the hete of the sonne and waxeth drye euen as hey.

So my soule is dryed vp by the hete of vnlawfull desyre and all the swetenes of deuocyon is clene expulsed frō it that not onely the stronge partes of my soule vnderstandyge & reason be made drye & dull/ but also I myselfe in euery parte Percussus sum vt fenum am smyten with the hete of temptacyon and wydred as hey. But I am ferre in worse cōdicyon than is wydred grasse or hey. For all though the grene grasse be dryed vp by ẏ hete of the sonne/yet it hath somwhat wherby it may be refresshed as longe as ẏ rote is fast in ẏ groūde/by drawynge vp moysture out of the erth from ẏ rote in to euery other parte/& as we se oftentymes whan ẏ grene grasse hath chaūged the colour after ẏ erth be brent/chyned/& chypped by ẏ hete of the sonne/as soone as it is watred with a shoure of reyne/within the space of one nyght it begynneth to quycken agayne & renewe the owne colour. But no thynge can be foūde wherof the soule may drawe vp and receyue ony moystnes ony sauour or ony swetnes of deuocion/yf it sholde come from ony place it must be had from ẏ herte. As our sauyour sayth. Bonꝰ homo de bono thesauro cordis sui profert bonū. Euery good persone bryngeth forth from his herte all goodnes no thynge but good/truly the humure of good deuocyon must come from ẏ herte to thentent all ẏ hole soule may be watred may be refresshed & stered to prayer by it. Blyssed lorde how shall I do/for my herte is vtterly voyde & lacketh this humure good deuocyon/wherby not onely my soule smyten with ẏ hete of vnlawfull & worldly concupyscence is dryed and wydred awaye/but also Aruit cor meū my herte is in lyke maner/& not wout a cause For how may this be that an herbe hauȳge no moystnes may longe contynue grene/shall it not shortly waxe drye

and wyder awaye. Also euery thynge ꝑ hath lyfe yf it be not refresshed ofte w̄ some nourysshynge must nedes be feble & wyder awaye/it shall drye & come to nought. The soule in lyke maner is nourysshed w̄ a certayn mete/& yf it refuse & wyl not take ꝑ fode/nedes must it waxe drye & lacke good deuocyon. The mete accordynge for the soule is ꝑ worde of god/as it is wryten. Non in solo pane viuit homo/sed de omni verbo quod procedit de ore dei. Man hath a body & a soule/& as the body is refresshed w̄ materyall brede/so the soule is nourysshed with spirytuall fode whiche is ꝑ worde of god/this spirytuall brede the worde of god maketh the soule to be full of vyrtue/full of the lycour of good deuocyon/& also it maketh the soule stronge & hardy to withstande all tribulacyons who soeuer eteth not of this brede shall waxe lene in his soule/and at the last drye & come to nought. For bycause good lorde ꝑ I haue not eten this spirytuall brede, I am blasted & smytten with dryenesse lyke vnto hey/haynge no deuocion. And also my herte is wydred of whome the swete fruyte of deuocion shold sprynge out. Quia obliitus sum comedere panē meum. The cause why for I haue ben obliyuous and forgoten to do after thyn holy doctryne. To ete this spirytuall brede is not onely to here the worde of god. Many there be whiche here the worde of god/but notwithstandynge they ete it not/ they do not receyue it to the nourisshynge & refresshynge of theyr soules. In lyke maner many doth holde in theyr mouthes materyal brede & neyther chewe it neyther swalowe it downe/& suche doth not ete the brede materyall. Semblably many there be ꝑ receyue this spirytuall brede ꝑ worde of god by herynge it spoken of ꝑ preacher/but they

neyther chewe it nor swalowe it downe / that is to saye they do not therafter / for it sauoureth not in theyr mouthes. But cõtrary wyse many ete the brede of the deuyll they be fayne & glad to here his wordes þ solide to noughtynes & folowe þ same by vngracyous custome of synne what soeuer he putteth in theyr mynde by the waye of suggestyon soundynge vnto the peruerse and vnthryfty pleasure of the body / that anone they sauour & do therafter with as grete & dylygent study as they can. But this is not the mete of the soule / it hurteth & is venym vnto it / it doth no good / it refresshyth it not / it is a mortall infectyon and causeth the soule to dye euerlastyngly / it maketh þ the concupyscence of the flesshe hath dominacyon and reason is set aparte & layde vnder / Where contrary wyse the very brede of the worde of god maketh reason lady and ruler & the flesshe to be thrall and as a seruaũt. The worde of god causeth all goodnes in þ soule / it maketh it moyst and redy to sprynge in good werkes. The worde of the deuyl maketh dyrtesse / dull and sluggysshe to do ony thynge that is good. The worde of god is the defence from the hete of carnall desyre. The worde of the deuyll kyndeleth that hete. The worde of god maketh þ soule stronge / and the worde of the deuyl maketh it feble and weyke. The worde of god causeth the flesshe to obey and folowe reason / and contrary the worde of the deuyll maketh reason to be obedyent to the flesshe. This is the thynge good lorde that maketh me ladde & sorowfull / for as moche that I haue rather gyuen audyence & folowed the worde & entysynge of þ deuyll / therfore the strength of my soule / that is to saye / my reason whyche sholde be to it as a post or pyller / hath enclyned and ben obedyent to my flesshe / wherof now I am sore adrad. It foloweth

A voce gemitus mei adhesit os meum carni mee. Now for a conclusyon of this seconde parte I wyll saye thus. For as moche as our lyfe here is so shorte & wt out good fruyte waxeth drye as hey/we also be so feble & weyke that the stronge partes of our soules vnderstandynge and reason be wedred awaye. Our soules made drye & smytten with ẏ hete of carnall affeccyon. Our hertes voyde & barayne of al vertue & deuocyon/in so moche that we haue admytted and done after the worde of the deuyl rather than of god/wherby our flesshe is made as lorde and ruler. Syth we are in all these wretchednesses the more nedefull & necessary for vs is the spedefull helpe of almyghty god. Now the thyrde parte is yet behynde/wherin we shall remembre vnto you the dedes of penaũce. There be thre partes of penaunce whiche this holy prophete sheweth derkely and fyguratyuely by the symylytude of thre dyuers byrdes/that is to saye/ẏ pellycane/the nyght rauen/& the sparowe. Fyrst let vs consyder and shewe the ordre & dysposycyon of these byrdes. The pellycane of his nature abydeth in a desolate place where no thynge in maner groweth. The nyght crowe abydeth in olde walles. And the sparowe maketh his restynge place in the coueryngе of an hous/or in the hous eues. In a desolate and barayne place is no thynge that perteyneth to a buyldyngе/saue onely the waast & voyde grounde/in olde walles or in walles whiche be not perfytly made vp is somwhat framynge vpwarde towarde the hous or buyldynge/but whan the rofe of the hous is vp and couered than the buyldyng is fynysshed & made perfyte. Contricyon whiche is the fyrst parte of penaũce is sygnyfyed by ẏ pellycane. Confessyon ẏ seconde parte is sygnyfyed by the nyght crowe/& the thyrde that is sa-

tyssaccyon is sygnyfyed by the sparowe. The pellycane as saynt Jherome wryteth in an epystle vnto a certayne deken called Presidius is of this cōdicyon/whan she fyn deth her byrdes slayne & destroyed by a serpēt/she mour- neth/she wayleth and smyteth herselfe vpon the sydes/ that by the effusyon and shedynge of her blode/her deed byrdes may be reuyued. Truly they ẏ are very contryte be of lyke cōdicyon. For whan they serche theyr cōscyence and fynde theyr chyldren/that is to saye/theyr good wer kes slayne & destroyed by the serpent deedly synne/than they mourne & wayle sore/they smyte themselfe vpon ẏ brest with the byll of bytter sorowe/to thentent the cor- rupt blode of synne may flowe out. Of a trouth as soone as we cōmytte deedly synne all our good dedes done be- fore be destroyed & stande in none effecte. Holy saynt Jhe rome beynge in wyldernes payned hymselfe in lyke ma- ner/& ferynge oneles his sorowe was not sharpe ynough he smote vpon his brest with an harde flynte stone. And what elles ment the publycane whiche anone as he en- tred in to the temple remembrynge the gretenes of his synne dyd smyte hymselfe vpon the brest but that ẏ cor- rupte blode of synne myght be done awaye frō his soule Whan ẏ synner wyll ordre hymselfe in this maner/that is to saye/euer be wyllyge to be sory for his offences and with the sharpnes of his sorowe smyte hymselfe inward ly to thentent ẏ corrupcyon of them may be done awaye anone his good dedes whiche were lost by deedly synne shal be reuyued and he delyuered and brought out from the bondes & pryson of eternall deth in to a newe lyght and newe lyfe. So that euery contryte persone may saye

Similis factus sum pellicano solitudinis. I am made lyke to the pellycane by cōtrycyon. The nyght

crowe or the oule as sayth sayne Jherome is of this cõdi
cyon/that as longe as it is daye she abydeth pzeuyly in ỹ
walles or secrete cozners of some hous & wyll not be seen
But whan the sonne is towne & is derke as in the nyght
anone she sheweth herselfe & cometh out frõ that secrete
place with a mournynge crye & mysrable/& sozowfull la
mentacyon/she neuer ceaseth so crienge vnto ỹ it be day
agayne. To the whiche nyght crowe may well be lyke
ned they that shewe theyr myndes by true confessyon of
theyr synnes vnto pzeestes/for whã they were baptysed
& so made clene from ozygynall synne/the sonne of ryghte
wysnes dyd ryse vpon them/gaue lyght to theyr soules
and so contynued as longe as they were without deedly
synne. At ỹ tyme no sozowfull remozse was in theyr cons
cyence but all in rest & peas/lyke as in stronge & sure re
stynge places. But anone as they cõmytted deedly synne
the sonne of ryghtwysnes went downe and shewed no
moze lyght vnto them/& theyr cõscyence was couered wt
the derknes of synne. Than they make a lamentable and
mournynge cõfessyon shewynge themselfe culpable & also
expzesse al theyr synnes to a pzeest/& that done by ỹ sacra
ment of penaũce ỹ sonne of ryghtwysnes shyneth agayne
freshe on them. Who euer doth in this maner may well
saye this ỹ foloweth. Et factus sum sicut nictico
rax in domicilio. By the sozowe for my synne & true
cõfessyon made wt penaũce for ỹ same. I am clene wout
trouble in my cõscyence. I am in sure rest & peas euen as
the nyght crowe whan she is in ỹ place of ỹ hous where
it lyketh her best. After we haue ben sozowfull & cõtryte
for our synne/and also haue shewed them by confessyon.
It is nedefull to beware/to be dylygent/& to take hede
of the deuylles snares that by his crafty & false meanes

catche not & bringe vs agayne in to his daunger. We be warned of this by the holy apostle sayne Peter sayenge. **Vigilate quia aduersarius vester diabolus tanq̃ leo rugiens circuit querẽs quẽ deuoret.** Awake/beware/& take hede/for your aduersary the deuyll euen as a rampynge and cruell lyon goth aboute to seke whome he may deuoure. If we be dylygent & gyue hede to auoyde and flee from these snares of the deuyll/ it may be sayd & spoken of vs that is wryten by the prophete in an other place. **Anima nostra sicut passer erepta est de laqueo venantium.** Al though our bodyes suffre payne in this lyfe yet our soules be delyuered from the deuylles snares lyke as the sparowe is fro the baytes & trappes of bryde takers that be aboute to catche her. Whan the sparowe suspecteth those snares or trappes be layde for her on ỹ grounde/ anone she fleeth vp to the couerynge of the hous or to the hous eues/ and yf at ony tyme she be cõstrayned by the reason of hunger to come downe agayne/ yet for fere she wyll shortly returne vp/ so that thyder she wyll flee for socour & surete in her daūger & perill/ there she wypeth & feteth her byll there she proyneth and setteth her fethers in ordre/ there also she bryngeth forth bydes/ & there restynge maketh mery as she can after her maner. In lyke wyse they that desyre & be aboute to make satysfaccyon for theyr offences must be ware & wyse to kepe themselfe from the deuylles snares and trappes wherof all the worlde is full they must flee vnto heuen/ set theyr felycyte in heuenly thynges & not in worldly pleasures/ whiche is a defence and couerynge of all the worlde. Sayne Poule sayth. **Nostra enim conuersatio in celis esse debet.**

Our cõuersacyon/our pleasure and felycyte sholde be in heuen/neuertheles yf at ony season we come downe/besy our selfe to gete ony thynge necessary for our bodyes/ let vs shortly returne lest that we be taken in the snares of worldly pleasures/in euery peryll and daunger let vs flee vnto heuen set our pleasures on heuenly thynges/& for the consyderacyon and loue of it/ We shall purge our selfe from synne. For why/no thynge that is foule & corrupte by synne may entre in to ỹ euerlastynge kyngdom we must proyne and ordre all our fethers all our actes in euery condicyon that we may be the more apte to flee vp vnto ỹ place of euerlastynge blysse. There also we shall bryngē forth and hyde our good werkes whiche be our bryders/ our sauyour sayth. **Thesaurizate vobis thesauros in celo.** Ordre and endeuoyre your selfe to haue treasures in ỹ kyngdome of heuen. And last/there let vs rest in this lyfe by true hope and trust and euer be occupyed in the laude and prayse of almyghty god/for it is wryten by the prophete. **Et laus eius semper in ore meo.** I shall at al tymes loue and prayse almyghty god. Who soeuer beholdeth themselfe on this maner as we haue layd shall make due satysfacyon for his synnes/& of very ryght may saye that foloweth. **Uigilaui et factus sū sicut passer solitarius in tecto.** I haue gyuen hede I haue ben ware of worldly conuersacyon and pleasure/and as the sparowe flyeth vp to the hous for her socour/so haue I set my mynde aboue in heuenly thynges. ¶ Notwithstādynge they that take this way of peruasice shal haue many foos/many enemyes/for euery where in euery parte of the worlde be backe byters. There was neuer creature borne were he neuer so good

excellent/and vertuous/were his dede and werke neuer
so precyous and noble that myght escape the sclaundres
and backbytynges of them whiche are backbyters & can
saye good by no man. For alwaye they ꝑ be cuyll dyspo-
sed be agaynst them that be good & well dysposed. Euer
they lay wayte & enuyously fretynge themselfe repugne
agaynst the maner of the penytent lyfe/namely in thos
thynges wherin they be fou̅de cō̅trary in theyr lyuynge
Whan also they se and perceyue a man that hath chaun-
ged his lyfe whiche before was to them a gentyll com-
panyon for theyr appetyte/& hath taken vpon hym a con
trary maner of lyuyng not accordyng to theyr delyte/it is
no meruayle though they forge matters & speke agaynst
hym with all theyr hole mynde and entent. And by theyr
oppробrious and cursed sayenges cause that persone to
be cuyll spoken of as moche as lyeth in them. They that
delyte in worldly cō̅uersacyon and pleasure doth prayse
and magnyfy those ꝑ doth the same. And contrary they
hate all suche as by contrycyon and true penaunce haue
forsaken and despysed all worldly delectacyons/whiche
thynge turneth away many from doynge penaūce/they
be ashamed to do that thynge that sholde moost profyte
them in tyme to come/for fere of ꝑ speche of people/they
fere more ꝑ cursed sayenges of wycked folkes than they
do ꝑ punyshemētes of god/all be it he promysed a grete
rewarde in heuen vnto vs all for euery oppробrious and
malycyous worde ꝑ we suffre here pacyently for his sake
Al we therfore beynge penitent & suffre sais accusynges
and shamefull despytes of wycked people may saye vnto
almyghty god our rewarder & loker vpon vs. Tota
die exprobrabant michi inimici mei. Myn ene-
myes dyd scorne me many tymes & ofte/& not onely our

enemyes doth so but also they ẏ somtyme were our frendes ⁊ wonte to prayse vs. The worlde prayseth ⁊ loueth them whiche set theyr felycyte ⁊ folowe the vayne ⁊ transytory Joyes of it/whiche also be redy at all tymes ⁊ seasons to ete/to drynke/to laugh/to dauñce/to gambade/to lepe ⁊ to synge. Also the worlde loueth them ẏ be proude and Joly/full of wordes/varyable in gesture and coũtenauñce/newfangled in apparayle/⁊ alwaye studyous for newe inuencyons/yet I speke not of them that pamper theyr bodyes as glotons/whiche vse surfetes dronknes vnclennes of body/periuryes/⁊ dyssymulacyons/they ẏ haue these maners pleaseth ẏ worlde best. And contrary wyse/suche as be studyous to folowe mekenes/ryghtwysnes ⁊ trouth doth displease ẏ worlde ⁊ them ẏ folowe the pleasures of it. It is wryten in ẏ persone of all suche as be wycked ⁊ backbyters whiche cõspyre ⁊ wold fynde the meanes to oppresse ẏ ryghtwyse ⁊ well lyuynge persone. Circũueniamus iustũ quia ꝯtrarius est operib⁹ nr̃is. Let vs craftely deceyue the ryghtwyse man/for his werkes/his dedes be contrary to ours/he lyueth not as we do/truly what soeuer man or woman despyse ⁊ set nought by worldly pleasure ⁊ cõuersacyon but folowe ẏ streyght waye of penauñce shall ofte tyme be euyll sayd by/⁊ many causes shall be ymagyned ⁊ cõspyred to put hym downe/perauenture of those ẏ somtyme wold haue spokẽ largely to his laud ⁊ prayse/wherfore it foloweth. Et q̃ laudabãt me aduersũ me iurabant. They ẏ somtyme were my frendes ⁊ wolde haue sayd good by me as longe as I folowed theyr synfull lyfe dyd conspyre ⁊ craftely lay wayte to put me fro my good purpose. Quia cinerẽ tanq̃ panẽ manducabã.

bycause why I dyd ete asshes as my brede/ I ofte called to remembraũce my synnes with contrycyon & penaũce. Who elles eteth asshes as his brede but ẏ penitent/ that thynge whiche neuer goth out of a mannes mynde/ but euer grudgeth and rolleth vp & downe in his conscyence may be sayd he eteth it/ for the whiche our sauyour Jesu Chryst alwaye beynge in mynde to fulfyll ẏ wyll of his father calleth ẏ besy remembraũce to fulfyll his fathers wyll his mete/ he sayth. **Habeo aliũ cibũ mãducare quẽ vos nescitis.** I haue an other maner mete to ete ẏ ye knowe not/ he ment it by his besy remembraũce as we sayd before. Therfore it may be sayd that persone eteth that same thynge whiche he calleth a waye to his remembraũce/ & what hath ẏ penytent more dylygently in his mynde than the remenaũt of his synnes consyderynge the dyuersyte of euery offence/ whiche may well be called asshes. For lyke as after the brennynge of wood or trees the substaũce remaynynge is called asshes/ so after the hete of concupyscence (yf we offende) what elles shall we call that abydeth in the soule but asshes/ what remayneth in the soule after the actuall offence of pryde/ enuy/ fornycacyon/ or lechery but onely the asshes of pryde/ enuy/ and fornycacyon/ whiche asshes the true penytent eteth as his brede by the cõtynuall remembraũce of them. Also in this cõtynuall remembraũce he lacketh no drynke/ for who soeuer calleth to his mynde all his synnes with true penaũce shall scant kepe hymselfe fro wepynge. The wepynge teres in an other place of scrypture be called drynke. **Et potũ dabis nobis i lachrymis in mẽsura.** This drynke of a trouth conforteth moche to slake and kele the hete of vnlawfull desyre/ and

also quenche the hete of flesshely volupty and lust. Ther fore it is very necessary to the penytent. For oftentymes whan we remembre our olde synnes a sparke kyndeleth of the asshes/that is to saye/we haue a delectacyon in them/whiche hete of delectacion must be quenched with the drynke of wepynge teres. The true penytent may saye that foloweth. Quia cinerem tanq̄ panem manducabā ⁊ potum meum cū fletu miscebā I haue eten asshes as my brede. I haue consumed my synnes by true penaūce/⁊ I haue myxted my drynke w̄ wepȳge teres. I haue despysed this worlde to thentent I may haue here after the kyngdom of heuen. Amonge all other two thynges there be whiche may moue ȳ synner and not without a cause/to vse this brede ⁊ drynke now rehersed. One is the indignacyon of almyghty god that other is the gretnes of his fall by synne/what creature can be but sorowfull ⁊ aferde whan he consydereth and remembreth ȳ dredefull mageste of god how moche he hateth synners/how greuously he beholdeth the synner with his Irefull coūtenaūce euer redy to stryke with the swerde of his punysshement/whose stroke causeth eternall deth/a woūde vnable to be cured. And no thynge elles in the worlde may swage or mytygate that sore stroke of euerlastynge deth or punisshemēt/but penaūce done with sorowe and wepynge for our offences. Saynt Austyn sheweth the cause of his conuersacyon was the cōsyderacyon ⁊ remēbraūce of ȳ euerlastynge punysshement of god. Saynt Iherome also wytnesseth hymselfe that he chastysed his body in wyldernes with fastynge/wepȳge/⁊ bytter mournynge for fere of the euerlastȳge paynes of hell. The true penytent wayleth and wepeth for fere of his indignacyon ⁊ punysshement of almighty

god/to whome he may saye that soloweth. Cinerem tanq̃ panẽ manducabã ⁊ potũ meũ cum fletu miscebam. A facie ire indignationis tue. Good lorde I haue punysshed myselfe by penaunce for fere of thyn indignacyon ⁊ punysshement. The other is as we sayd his grete fall by synne whiche causeth ⁊ stereth the synner to do penaũce. For ꝑ ferder that a man fall downe by synne/the more greuously he offendeth ꝑ goodnes of almyghty god/and the sorer shall his punysshement be. The gretnes of the fall is to be consydered by ꝑ gretnes of the state/degre/honour/or lernynge of that persone whiche offendeth/for the hyer that a man be in honour the greter is his fall/ꝑ more is his trespace yf he offende Therfore let euery synner consyder the gretnes of his fall/let no creature thynke in hymselfe ⁊ saye/I am not within holy ordres/I am not professed to ony relygyon. All we be chrysten people/take hede in what degre we stande/what state is it to be a chrysten man or woman/ the leest chrysten persone ꝑ poorest ⁊ moost lowe in degre is nygh in kynrede to almyghty god/he is his sone ⁊ his heyre of ꝑ kyngdome of heuen/brother vnto Jesu chryst ⁊ bought with his precyous blode. By the vertue of the same blode washed in the holy baptym and ofte made clene agayne by the sacrament of penaũce. Fedde also ⁊ nourysshed with the blysted body ⁊ blode of our sauyour Jesu Chryst the onely sone of god. If ony of vs fall from this hygh state ⁊ degre/the greter shall be his fall in to the depe pyt of hell ⁊ sorer shall be punysshed there than ony sarasyn or iewe. As sayth the holy monke Arsenius let no creature blame god yf he be so punysshed. For yf a crafftes man cõstrayne hymselfe to ꝑ best of his power to reyse vp ⁊ conuey a grete stone in to the hyghest parte

of a goodly buyldynge/he is gretly to be set by & prayſed
that he wyll ſo dylygently be aboute to ſet it in ſo noble &
honourable place/Where vnto it were impoſſyble for it
to aſcende by the owne power & ſtrength/and peraduen-
ture in the meane tyme the ſame ſtone for the grete and
ouermoche weyght ſlyppe downe from his handes/not-
withſtandynge the ſtrength & good mynde of that crafty
man is not to be repproued. In lyke maner almighty god
is not to be accuſed yf he at ony tyme do his good wyll to
lyfte vs vp in to the hygh ſtate of grace/& we in ỹ meane
ſeaſon by the weyght of our frowarde and peruerſe wyll
fall downe from his handes/verily we our ſelfe are to be
accuſed & repproued for it and not almyghty god/and our
fall is the more bytterly to be wayled/that ſyth he wolde
lyfte vs vp/We by our owne necligence and cuyll wyll
be caſt downe. Quia eleuãs alliſiſti me. For thou
good lord woldeſt haue reyſed me vp from ſynne and ſet
me in ỹ hygh ſtate of grace but by myn owne necligens
ce and peruerſe wyll not in mynde to forſake my ſynnes
thou let me ſlyppe downe from thy handes. Here endeth
the thyrde parte of this ſermõ/now let vs gader togyder
and ſhewe what we haue ſpoken of in it. O mooſt myghs
ty lorde I a wretched ſynner haue ſo moche fered & dred
thyn cuerlaſtynge punyſhement for the gretnes of my
ſynne/that ỹ remembraũce of it hath ben to me as bred
to fede on/and my wepynge teres as drynke. Made by
contricyon lyke vnto the Pellycane/lyke vnto the nyght
crowe by confeſſyon/and by ſatyſfaccyon made lyke vn-
to the ſparowe. In ſo moche that myn enemyes ſclaun-
dred and ſpake cuyll by me/they alſo that ſomtyme were
my frendes cõſpyred agaynſt me. All theſe I ſuffre bly-
ſſed lorde to thentent I may obteyne thy grace & mercy/

therfore I beseche the here me soone & execute thy mercy on me. No thynge may sooner moue a man to be meke and shewe mercy/ as whan ỹ persone whiche hath tres pased agaynst hym/ lowly wyll submytte hymselfe/ fall downe at his fete/ & mekely aske of hȳ forgyuenes/ wyls lynge to knowe his owne faute & trespace. For the more gentyll that a man is ỹ redyer wyll he be to forgyue hym that wyll aske forgyuenes/ whiche properte we may se in vnreasonable beestes. For of grete doctours it is spo ken by the lyon/ that whan he is dysposed to be cruell & fyght/ yf his enemy fall downe and stoupe to the groũde yeldyng hymselfe as ouercomen/ and in maner aske forgyuenes/ he wyll not after that be cruell vpon hym/ but goth awaye & forgyueth the iniury. The same is expres sed in metre by a certayne poete/ sayenge. Corpora magnanimo satis est prostrasse leoni/ pugna suum finē: cū iacet hostis habet. It is sufficyent for ony beest that hath trespaced agaynst ỹ myghty lyon to stoupe & fall downe to hym/ for by it his wrath is done awaye & the trespace forgyuen/ & all other wylde beestes beynge no thynge in regarde to the lyon but as his sub gectes are so cruell & vengeable/ that for no submyssyon wyll leue theyr ragynge and woodnes/ whiche the same poete sheweth lyke wyse in the mater. At lupus et tristes instant morientib⁹ vrsi/ et quecūq; mi nor nobilitate fera est. The wolfe/ the wrathfull be res and euery other wylde beest that is in maner vyle & of no reputacyon wyll euer venge themselfe vpon other whiche they may soone ouercome. The gretest knowles ge & experyence that may be of a noble man/ constaũt of mynde/ wout fere/ tastynge no peryll/ & trustynge in his

owne strength is yf he wyll forgyue and not shewe his
cruelte vpon hym ꝑ submytteth ꝫ knowlegeth hymselfe
vaynquyshed ꝫ ouercomen. Syth almyghty god ther-
fore is mooste noble/mooste cõstaũt/ꝫ so myghty aboue all
other wout fere/he fereth no creature/it can not be other
wyse but nedes he must be mercyfull ꝫ meekely forgyue
vs wretched ꝫ of no strength/fallynge downe at his fete
knowlegynge our owne mysery ꝫ aske of hȳ forgyuenes
For as moche as almyghty god is thus mercyfull/let vs
all lowly humyle our selfe before hȳ mooste meke/alwaye
one/vnmeuable ꝫ without chaũge or mutabilite/whose
power is euerlastȳge in it selfe. Our weykenes/our shor-
te tyme in this lyfe fedeth ꝫ palleth away as a shadowe
it wydreth ꝫ waxeth drye as hey/ꝫ shall within a lytell
whyle perysshe ꝫ come to nought/let vs all saye to hym.
Dies mei sicut vmbra declinauerunt et ego sicut fenũ arui/tu autẽ dñe ineternũ ymanes.
Good lorde syth thy tyme is euerlastynge without mu-
tabylyte without chaunge/ꝫ we be so noughty/so feble/
we glyde awaye as doth a shadowe/and wyder as hey/
sholde it be a laude ꝫ prayse to the for vengynge thyselfe
and to destroye vs. Sholde it not rather blyssed lorde (yf
by thy lycence I myght spcke it) be to thy dyspraysc/for
anone as we be deed ꝫ gone out of this worlde/fare well
ony remembraũce of vs we be soone forgoten. But thou
neuer can be put out of memory/the memoryall of thy
mercyfull dedes is euerlastynge. If thou wylt not shewe
thy pyte vpon vs wretches that are turned to the by pe-
naunce ꝫ with weppynge teres bowe downe to the fete of
thy mageste/before the trone of thy mercy/what synner
here after shal haue audacyte shal be bolde to aske mercy
ꝫ forgyuenes/thyn vnmercyfulnes or crucite shall cause

them to flee & be ferefull to aske mercy / and so despayre. But yf ẏ wylte vouchesafe mercyfully to here vs at our callynge / than doubtles euery synner shall at all tymes haue in mynde and shewe thaboundaũce of my suauyte or mekenes / & also shall openly tell ouer all thy grete and inestymable power / whiche is specyally and namely expressed and shewed / whan of thy goodnes thou sparest & doost mercyfully vnto synners. Thy chirche customably prayeth vnto ẏ sayenge on this wyse. Deus qui omnipotentiam tuã parcendo maxime et miserando manifestas. Blyssed lorde whiche shewest thyn euerlastynge power namely and moost of all in executynge thy mercy and sparynge synners. Notwithstandynge I saye not but thou must nedes punysshe suche as be obstynate and vngracyous / not wyllynge to turne them vnto the by penaunce / but euer contynue in theyr malyce & synfull lyfe. Thy prophete Jeremye threteneth those euyll dysposed people / sayenge. Non flectetur ne parcet neq; miserebitur eis. Thou shalte not be meke / thou shalte not spare / thou shalte neuer shewe thy mercy vpon suche obdurate synners. Thy ryghtwysnes shall appere in them / whiche syth they haue contynued so longe in theyr synfull lyfe / & neuer wolde turne from it shall of very ryght be punysshed & crucyfyed in hell eternally. But blyssed lorde I meane and speke of them that be penytent and knowlege themselfe gylty / also be turned to the with all theyr herte / it is wryten in the boke of sapyẽce. Tu qui dissimulas peccata hominũ propter penitentiã. Thou moost meke lorde whiche in maner doost dissymule & wyll not knowe the synnes of men that be penitent. Et qui misereris olm quia

potens es. And shewe thy mercy on euery creature/by cause thou arte all myghty. I can not se of very ryght but thou must exercyse thy mercy in dede on all suche as by true penaũce hath forsaken theyr synfull lyfe. Therfore be meke & mercyfull to vs thy seruauntes and besechers/for ẏ euerlastẏge memoryall of thy blyssed name/also that thyn so mercyfull doynge may be a memoryall & had in mynde tyme without ende. Amẽ. Memoriale tuum in generatione & generationẽ. Amen.

Domine exaudi. prioris. Secunda pars. of 102 Psalm

Thother parte of this psalme is more derke & harde to vnderstande than is the fyrst parte of it/chefely for the dyffyculte that is treted and spoken of in the same. It is dyffuse for suche as be not practysed & lerned in holy scripture/to vnderstande what is ment by Syon & Iherusalem with other olde prophecyes whan they be rehersed & spoken of. Therfore it is nedefull that ye gyue ẏ more hede & attende audyence on your party/and I to apply my selfe & put to the more dylygence/to thentent these doubtes or derknesses may be shewed and more clerely made open what ẏ they sygnyfy. ¶ Oftentymes a rehersall is made in holy scrypture of thre noble places/whiche sygnyfy thre dyuerse kyndes of people in thre dyuerse tymes. The fyrst place is the mount Synay whiche betokeneth the people of iewes/in the

tyme of Moyses lawe. The seconde is the mount Sy-
gnyfyenge the chrysten people/in ỹ tyme of grace. The
thyrde place is ỹ hygh celestyall Jherusalem whiche re-
presenteth the blyssed people in the tyme of glory. Fyrst
in ỹ mout Synay Moyses lawe was gyuen to ỹ Jewes
with grete fere and drede. For the thyrde daye before all
the people had monycyon & warnyge to prepare & make
redy themselfe to be halowed/that is to saye/two dayes
wasshynge theyr clothes & keppynge themselfe from the
fleshely company of women/to thentent the thyrde daye
they myght be redy to come vnto ỹ mout Synay/there
to se & here what was to come. Monycyon they had also
not to come nygh the mount or ony parte of it vpon this
payne/were it man or beest it sholde be stoned or shotte to
deth. After whan the thyrde daye came and all the peo-
ple was redy/a derke cloude began to couer the mount/
out of the whiche yssued forth lyghtnynge/and ferefull
thunder was herde. ¶ Also the soũde of a grete trumpe
brast out and encreased more and more by lytell & lytell.
Our lord came downe vpon the mout in fyre/from that
fyre ascended a grete smoke on euery parte of the mount
as it had ben out of a fourneys. Thus the mount was
made very ferefull to come vnto or to beholde/both for
the derknes of the cloude and fyre within it for the lyght-
nynge & grete smoke ascendynge on euery syde/and also
for the thunder & noyse of the trumpe. The people lyke
wyse were meruayllously afrayde/in so moche they cal-
led vpon Moyses to shewe what was best for them to do.
Theyr desyre was more ouer that god sholde not spe-
ke to them/for yf he so dyd they veryly thought to dye for fere.
Moyses also himselfe was so afrayd ỹ as sayt Poule wyt-
nesseth he sayd. Territus sum & tremebundus.

I am sore aferde inwardly/ & agast outwardly. Than yf he that was so famylyer before with god/ by whose commaūdement he dyd so many grete & meruaylous dedes in egypte were so fered/ no meruayle yf ẏ resydue of the people were sore afrayde. But this ferefull maner ẏ hebrewes lawe was gyuen in the mount Synay/ that bycause of so grete fere & drede/ the people sholde be ẏ more ware to breke the lawe gyuen vnto them. As Moyses theyr man of lawe sayd. Ut terror in vobis esset et non peccaretis. The lawe is gyuen to you by this maner/ to thentent ye sholde be aferde and not fall in to synne. But for as moche as our best and moost louynge lorde god delyteth more in those actes whiche we do louyngly with a good wyll/ than in those that we be constrayned to do by fere. Of his nature also he is more redy to shewe mercy than to do vengeaunce/ why? for it longeth vnto hym to shewe mercy in dede. The prophete Esaye sayth. Vlcisti vero peregrinum opus est ab eo. It is a straūge and a dede in maner agaynst nature for almyghty god to shewe vengeaunce/ it cometh not of hym so to do/ the cause of his doynge vengeaūce is the trāsgressyon of his cōmaūdementes/ he is sory to be venged vpon ony persone whiche his selfe sheweth by his prophete in an other place sayenge. Heu consolabor de hostibus meis & vindicabor in eis. I am sory to take my pleasure/ that is to saye/ to be venged vpon myn enemyes. For these causes rehersed he hath ordeyned an other newe iawe/ not a lawe of fere & drede but a lawe of grace and mercy whiche was gyuen in the mount Syon/ there beynge present the apostles & dyscyples with many holy women/ & Mary the mother of Je

ſu / whiche made redy themſelfe to receyue this lawe / longe contynuynge in prayer / as ſaynt Luke ſheweth. Et hii oēs erāt pleuerātes in oratione cū mulieribus & maria matre ieſu. All these were contynuynge in prayer w̄ other holy womē & Mary ꝑ mother of Jeſu / vpon whome ꝑ holy ghoſt deſcended in ꝑ ſimplytude of fyry tongues & late ouer thē al / after ꝑ they ſpake in many dyuers languages & preched inceſſantly ꝑ lawdes of almyghty god / ſo ꝑ the people of euery nacyon vnder heuē ſo many as than were preſent / vnderſtode openly what euery one of them ſayd. And gretly meruayled ꝑ they ſpake ſo boldly & cryed wout ceaſynge / in ſo moche one ſayd. Quidnā vult hoc eſſe. What maner thynge is this / what may this meane. An other lough them to ſcorne & ſayd. Multo pleni ſūt iſti. They be dronken. But the effecte of ꝑ thynge proued euydently that ꝑ muſt was no thynge in ꝑ blame / for ſaynt Peter one of ꝑ diſcyples of Chryſt roſe vp from amonge them & ſhewed all the very mater in dede how it was / confermynge the ſame by holy ſcripture ſo ſtrongly & ſo clerely ꝑ he turned vnto the fayth that daye almooſt the nombre of thre. M. men & women. Beſyde theſe our bleſſed lord Jeſu chryſt was offred vp in the ſame moūt / here alſo he exhorted & taughe the people many tymes / in the ſame lykewyſe he wrought many myracles / for theſe cauſes ſpecially / this moūt or hyll named Syon / ſygnyfyeth ꝑ chirche of chryſten people / lyke as the moūt Synay betokeneth the ſynagoge of iewes / in the mount Synay was the lawe of fere & bondage gruen / in ꝑ moūt Syon the lawe of loue and lyberte was graunted frely / bothe theſe ſayd lawes were gruen the .l. daye after the paſke lambe was eten /

in Moyses tyme a fygurative lambe/and in the tyme of Chryst a very lambe in dede our sauyour Jesu hymselfe ¶ We sayd the thyrde place is the heuenly cyte Jherusalem prepared in ỹ moost hygh moũtaynes/whiche place without doubte is promysed to all good and ryght wyse people for a rewarde of theyr good lyuynge in this transytory worlde/lyke as therthly Jherusalẽ a place of rest and peas was promysed to them that suffred pacyently the grete labours & stormes in goynge ouer the reed see/ & also toke grete payne in deserte. Saynt Poule sayth. Dignus est operarius mercede sua. The werke man ỹ hath done his labour wout murmure or grudge is worthy to haue his hyre/his rewarde. Therfore we must labour truly in ỹ shorte tyme of this lyf/to ỹ entent we may gete & obteyne after our labour & besynes done here an euerlastynge rewarde in the heuenly countre/in the celestyall Jherusalem/where we shall be alwaye at lyberte and rest/voyde from all maner labour/we shall haue there rest & peas without ende. Jherusalem is as moche to say as Visio pacis/the sight of peas. Therfore in ỹ heuenly place we shall haue in possessyon peas eternally without ony maner trybulacyon/fyrst peas with ourselfe/peas with our neyghbours and peas with god There we shall se almyghty god/not as the iewes sawe hym on the moũt Synay in a ferefull symplytude/neyther as ỹ chrysten people sawe hym on the moũt Syon in ỹ lykenes of fyry tongues/but we shall beholde & loke vpon hym euen as he is dystynctly & clerely face to face without ony other symplytude or chaũge/he shall be our lawe. Of a trouth ỹ olde lawe gyuẽ to ỹ iewes by Moyses at the mount Synay was wryten in tables of stone. The newe lawe gyuen to chrystẽ people by our sauyour

Chryst in the mount Syon/was wryten in the fleshely tables of the herte/ but the lawe whiche shall be gyuen to the people glorysyed is wryten in the mynde of god. Saynt Poule maketh mencyon of these thre places rehersed in an epystle wryten to ỹ hebrewes/sayenge thus **Non enim accessistis ad tractabilē ⁊ accessibilem ignem et turbinē et caliginē et procellā et tube sonū: ⁊ verbor vocem/quā qui audierūt excusauerūt se ne eis fieret verbum: non enim portabant quod dicebatur/⁊ si bestia tetigerit montē lapidabitur.** ye came not to se the palpable and accessyble fyre/storme/and derke cloude/ neyther to here the loude blaste of wynde the sounde of the trumpe and voyce of the aungell spekynge in the persone of god whiche those that herde it excused themselfe bycause they myght not abyde for fere of ỹ wordes that were spoken. Also ye herde not the decre cōminatory whiche was ony beest that toucheth the hyll or ony parte of it shall suffre deth. Loo here is specyfyed the mount Synay/ Where vpon Moyses lawe was gyuen by a terryble ⁊ ferefull maner as ye haue herde/it folowyth. **Sed accessistis ad montē syon.** Loo here the seconde hyll is shewed in the whiche the newe lawe/ the lawe of the gospelles was mynystred/ he added this more in the sayd epystle. **Et ciuitatem dei viuētis hierusalē celestem.** Loo the thyrde place wherin all though we be not as yet/ notwithstandynge we haue drawen towarde it/ in so moche that yf we lyue after the lawe gyuen to vs by Chryst our sauyour/ without doubte we shall entre after this lyfe in to that euerlastynge heuenly Jherusalem/

for that heuenly eyte shall be restored & reintegrate with good chrysten people/as we declared in thende of ỳ fyfth psalme/whiche thynge the prophete Dauyd shewed by his wordes now perteynynge to our purpose/sayenge. **Benigne fac domine in bona voluntate tua syon: vt edificentur muri hierusalē.** Blyssed lord be mercyfull & with a good wyll shewe thy mercy vpon all chrysten people/that the nombre of thy glorysyed ternaries in heuen may be restored and fulfylled agayne. Ye perceyue now by the wordes that we haue spoken how these thre dyuers places sygnyfy thre dyuers kyndes of people in thre dyuers tymes. Fyrst the mount Syna sygnyfyenge the iewes. Syon chrysten people/and Jherusalem whiche representeth ỳ people here after to be glorysyed in heuen. The thre dyuerse tymes ye haue also. Fyrst in the tyme of iewes whiche is done and past was grete fere and drede of the greuous punysshement of god. In the tyme of chrysten people whiche is now/is grete hope & trust of forgyuenes/for ỳ excellent treasure of grace and mercy of god. But in the tyme of those that shall be blyssed eueriastyngly whiche is yet to come shall be the surete of the rewarde by confirmacyon of eternall & inestimable Joye/let vs therfore make our prayers vnto our blyssed lorde god/to thentent we may vnderstande by these thynges that we haue spokē/the other parte of this psalme to come. ¶ The more ỳ ony prayer is groūded in charite/the sooner it shall be herde of hym whose cōmaundement is all charite. In the fyrst parte of this psalme euery man prayeth for hymselfe. After that now in this seconde parte we be taught euery man to praye for his neyghbours for ỳ hole chirche of chrysten people Almyghty god knoweth to whome noo thynge may be

hyd/how grete nede we haue to praye/whiche necessyte perauenture our lorde shewed whā he slombred or slepte in the shyppe. Marke sheweth in a gospel a grete storme or tempest of wynde was vpon ẏ see in ẏ tyme whan our sauyour Jhesus was saylynge vpon it/and the shyppe wherin our lorde slepte was almoost drowned with the flodes ⁊ troublous wawes. But ⁊ we take hede ⁊ call to mynde how many vyces reygne now a dayes in chrystes chirche/as well in the clergy as in ẏ comyn people. How many also be vnlyke in theyr lyuẏge vnto suche as were in tymes past/perchaunce we shall thynke ẏ almyghty god slombreth not onely/but also ẏ he hath slept soūdly a grete season. None ordre none integryte is now kepte/it semeth almyghty god to be in maner in a deed slepe/suffrẏge these grete enormytees so longe. Now we must do as ẏ dyscyples dyd than in ẏ shyppe/they awaked Jesu theyr mayster frō slepe wͭ cryenges ⁊ grete noyses ẏ they made/sayenge. Magister non ad te ꝑtinet q̄ perimus. Mayster is it thy wyll/longeth it to the to se vs perysshe. In lyke maner let vs reyse vp almyghty god by our prayers and mekely aske his helpe/our sauyour whiche redemed vs wͭ so grete a pryce may not thynke ẏ it longeth to hym to se vs perysshe/neyther to suffre the shyppe of his chirche to be so shaken wͭ many grete ⁊ ragyous flodes. He herde ẏ peticyons of them whiche than were not redemed by his passyon. For at theyr callẏge ⁊ desyre/rysynge vp he threted ẏ see ⁊ ẏ wynde/wherwith anone ẏ tempest seased ⁊ ẏ see was mylde ⁊ calme. Let vs also call vnto hym/truly he is not ferre from vs/these be his wordes. Ecce ego vobiscū sum oībus dieb⁹ vsq; ad ꝯsummationē seculi. Beholde I am with you at all tymes cōtynually vnto ẏ worldes ende. Ther-

fore go we vnto hym wt full hope & trust to obteyne our petycyon/let vs call vpon hym by our prayers/sayenge Tu exurgēs domine misereberis syon. As we myght saye. Blyssed lorde thou in maner forgetest/thou doost dyssymule/perauēture thou slepest now/yet for all that we trust veryly that as soone as thou shalt ryse vp thy wyll shall be to exercyse & shewe mercy vpon all the chirche of chrysten people. Beholde with how many ragyous flodes this shyppe thy chirche mylytaūt is tossed to & fro. Our relygyon of chrysten fayth is gretly dymynysshed/we be very fewe/& where as somtyme we were spredde almoost thrugh the worlde/now we be thraste downe in to a very streyght augyll or corner. Our enemyes holde away from vs Asye & Affryke/two ẏ gretest partes of ẏ worlde. Also they holde from vs a grete porcyon of this parte called Europe whiche we now inhabyte/so that scant ẏ syxth parte of that we had in possessyon before is lefte to vs. Besyde this our enemyes dayly lay awayte to haue this lytell porcyon. Therfore good lorde without thou helpe the name of chrysten men shall vtterly be destroyed & fordone. But trouth it is we haue deserued more greuous punysshemēt for our synnes thā euer dyd Sodome and gomorre/somtyme two grete cytees/whiche were drowned whan thou shewed vengeaunce vpon them for theyr greuous offences. Notwithstandynge blyssed lorde exhybyte that mercy vpon vs/whiche thy wyll was to haue shewed vpon the same cytees at the instaūce & prayer of ẏ holy father Abraham. All be it good lorde it is not vnknowen to vs that all we be synners/yet we doubte not we are in a surete ẏ many good & ryghtwyse persones be in thy chirche mylytaūt here. Thou made answere vnto the prophete Hely what

tyme he thought no more lefte of the prophetes whiche worshypped ꝯ but hymselfe onely that thou haddest yet vij. thousande Whiche neuer dyd sacrefyce/nor bowed downe theyr knees to Baall. I good lord yf there be. vij. thousande good chrysten people haue mercy vpon all the other multytude/ namely for the loue of them/ for thou promysed Abraham to shewe mercy vnto those. v. grete cytees yf he coude fynde. l. ryghtwyse persones in them. Also yf there wanted. v. of that nombre. And ferther/ yf he coude fynde but. xl. thou wolde for theyr sakes spare all ꝯ residue. Truly the charite of Abraham was grete whiche for all these wolde not leue and go from his cause in to an other mater/ but rather came more nygh by lytell & lytell euer mekely callynge vpon ꝯ to shewe mercy descendynge from ꝯ nombre of. xl. to. xxx. from. xxx. to. xx. from. xx. to. x. So yf he coude fynde. x. good & ryghtwyse persones/ his petycyon was ꝯ sholde not destroye those cytees for the loue of them. And thou blyssed lorde mercyfully graũted his askynge. Thy mercy is and all tymes hath ben so grete & bountefull to wretched synners. Thou doost not aske. x. ryghtwyse ꝑsones & no lesse in nombre/ for why/ one ryghtwyse man shall be herde of the for an innumerable multytude of people/ Wytnesse thyselfe by the prophete Ezechiel sayenge. **Et quesiui virũ de eis qui interponeret sepem et staret oppositus cõtra me ꝯ terra ne dissipare eã: et non inueni.** I made inquisycyon/ I ought one man amonges them all/ whiche in maner sholde make an hedge/ that is to say sholde be a defence/ & stande ryght agaynst me to make interpellacyon for ꝯ erth/ to thentent I sholde not destroy it/ & I coude fynde none suche. O synguler & grete mercy of god to all synners/ one ryghtwyse persone amonge

all the people shall be gracyously herde for all the multy
tude beside. Is there not good lorde one ryghtwyse per-
sone in all thy chirche/elles god forbede/namely syth it
was promysed vnto sayne Peter. Qō deficiet fides
tua petre. Peter thy fayth shall neuer fayle/it shall ne-
uer be at an ende/therfore yf many be ryghtwyse good
lorde be mercyfull & exercyse thy mercy on vs for theyr
sakes. Our owne cause is now purposed & shewed vnto
the/we speke for ourselfe/& all though we be but asshes &
erth/also wrapped in many greuous synnes/yet blyssed
lorde vouchesafe gyue vs leue to speke vnto thy hyghe-
nes in this mater. If there be many ryghtwyse people
in thy chirche mylytaunt/here vs wretched synners for
the loue of them/be mercyful vnto Syon/that is to saye
to all thy chirche. If in thy chirche be but a fewe ryght-
wyse persones/so moche the more is our wretchednes/&
the more nede we haue of thy mercy. Therfore mercyfull
lorde exercyse thy mercy/shewe it in dede vpon thy chir-
che. Quia tempus est miserendi eius. For in so
grete charines of ryghtwyse people/tyme is to shewe
mercy vpon it/call to remembrāce thy manyfolde and
grete mercyfull dedes whiche be euerlastynge/lyke as
thou thyselfe was at all tymes redy to execute mercy/
truly as Salomon sayd. Omnia tempus habent.
Euery thynge hath a tyme/& thou good lorde arte wont
to shewe mercy in tyme cōuenyent. This is thy sayenge.
In tēpore accepto exaudiui te. I gaue audyen-
ce vnto thy petycyon in an acceptable tyme. The tyme
of the olde lawe/tyme of crueltie/rygoure and venge-
aunce hath ben in tyme past. For sayne Poule wryteth.
Irritā quis faciens legē Moysi sine vlla mi-

seratione duobus aut trib⁹ testibus moritur. In the tyme of Moyses who soeuer brake his lawe two or thre berynge wytnes of that trãsgressyon/ sholde suffre deth without mercy/ loo in that tyme no mercy was shewed. The adultery/ the wylfull manqueller/ or ony other transgressour of Moyses lawe/ yf two or thre bare wytnes in the same was not spared nor pardoned/ but without mercy sholde suffre deth/ notwithstãdynge the tyme is now chaũged. Now is ẏ fulnes of tyme wherin the gates of heuen be made open/ & ẏ tresure of grace & mercy as a fountayne euer spryngynge is shedde forth plenteously vpon euery kynde of people/ of the whiche tyme saynt Poule speketh/ sayenge. Ecce nũc tẽpus acceptabile/ ecce nunc dies salutis. Beholde/ take hede/ now is the acceptable tyme/ now be the dayes of soules helth. Now in the tyme of ẏ newe lawe forgyuenes was graũted mercyfully of our sauyour Chryst to ẏ thefe a manqueller in the last houre of his deth/ also to ẏ woman taken in adultery/ with many other/ wherfore yf thy mercy ought to be shewed at ony season it must specyally be shewed now in this tyme of mercy. Whan cruelnesse was habouñdaunt yf at ony season thou coude not of thy benignite but nedes must exercyse thy mercy moche more it is to be done now whan grace is habouñdaunt and so plenteous. Quia venit tempus. For the tyme of grace & mercy is comen & redy at hande. Yet an other reason good lorde wt thy lycence/ whiche sholde somwhat stere thy goodnes vnto mercy. Of a trouth amonges vs chrysten people some be so lyght & frayle of themselfe ẏ anone with euery blast of temptacyon they be ouerthrowen/ they wyll not in ony condycyon resyst &

withstande synne/but folowe ꝑ caduke pleasures of this worlde ꝑ lychynes of the flesshe. Sometyme they do assent & folowe the flatterynge perswasyons & impulsyons of the deuyll/& be ryght gladde so to do/whome the prophete compareth to dust/& not without a cause/sayenge

Tanꝯ puluis quē proicit vētus a facie terre

Suche lyght & cupll dysposed people of the worlde be in comparyson lyke dust ꝑ is sone blowen awaye from the grounde wᵗ euery blast of wynde. Some also be of an other dysposicyon/whiche all though they be many tymes ouerthrowen by ꝑ sodayne blast of temptacyon/notwithstandynge they ryse agayne shortly washynge themselfe wᵗ the water of weyꝑge terys/& by bytter compunccyons of penaunce makynge them stronge & tough/lyke as dust whan it is tempered & made moyst with water wareth tough in maner as erth or clay/so that than it can not lyghtly be blowen away with a blast of wynde. All be it suche persones be not very stronge of themselfe/neyther longe may withstande temptacyons without ꝑ helpe of more stronger than they be. Certaynly a wall made of erth onely without stones is but a small & feble defence/lykewyse they that by penaūce haue consolydate themselfe shall be shortly wonne & ouerthrowen/yf stones be wantynge/that is to saye/yf stronger in the fayth more constaūt in good werkes/ereete & set vpon a sure fundacyon of stone be not present. Suche maner stronge & constaūt people doth bolster & holde vp bothe themselfe and other in Chrystes chirche/they be lyke to pyllers. Were not the gloryous martyrs of this maner whiche shedde theyr blode for our sauyour Jesu Chrystes sake/also the holy confessours & preachers of Chrystes fayth. Holy virgyns whiche kepte themselfe chaste and vndefyled for

the loue of Chryst. These lyke harde stones might neuer be greued and blowen downe by ony crafte of the deuyll or by ony sodeyne blast of temptacyon myght be moued from theyr constaũcy. But good lorde these stones pleased thyne aungelles whiche mynystre & do seruyce vnto the so moche that now they assumpte & take vp in to the buyldynge of the hygh cyte Jherusalem. And we that are the remenaũt beynge without strength or myght/ & lefte behynde/are very feble & weyke/lyghtly ouerthrowen with euery blast of temptacyon. For this cause blyssed lorde/now is the tyme to execute thy mercy in dede vpon thy chirche/syth ẏ pyllers wherby it was sustayned & holden vp be taken awaye. Quoniã placuerũt seruis tuis lapides ei⁹. If these stones be withdrawen/what remayneth but softe erth/whiche with euery blaste of wynde is soone blowen awaye/yf it be ones dryed. Truly this erth these bryttel bodyes of ours wyll soone be dryed vp from doynge good werkes/wout thou be mercyfull good lorde/& soone make them moyst with the dewe of thy grace. And yf it be thy pleasure so to do/than shall ẏ foũtaynes of wepynge teres gusshe out and the erth that is to saye we wretched synners shall be made stronge more & more by cõpunccyon and wepynge for our synnes/not apte to be blowen downe with euery blaste of temptacyon/whiche shall be grete Joye to thy seruaũtes/thyn aungelles/that also are very Joyfull & gladde of one true penytent persone. Chryst our sauyour sayd. Gaudiũ est coram angelis dei super vno peccatore penitẽtiam agente. It is grete Joye to all thaũgelles of god of one synner that hath forsakẽ his wycked lyfe/and with a good wyll doth penaunce for the same. If we ones be made moyst & tough on this wyse

no thynge shall than be wantynge but ẏ hete of thy charite/wherby we may be decocte & made harde as stones that is to saye/more stronge & stedfast in fayth and good werkes. Suche as shall preche thy gospell thrugh all ẏ worlde must be very stronge and constaũt/whiche thynge is yet to come/as many of our holy doctours dooth bere wytnesse. For our lorde thy sone Jesu Chryst sayd.

Predicabitur hoc euangelium regni in vniuerso orbe in testimoniũ omnibus gentibus.

The gospell of the heuenly kyngdome/the ordre & lawe of Chrystes fayth shall be preched & taught thrugh all ẏ worlde/in wytnesse to all people/& that done the worlde shall be at an ende. Loo the wordes of our sauyour. The worlde shall not be at an ende tyll his lawe be taught ouer all. And as saynt Austyn wytnesseth it is not yet perfourmed thrugh all Affryke/nor vnto this daye it is not fulfylled thrugh all ẏ grekes londe/as Origene bereth wytnes. Wherfore saynt Austyn vpon a season wrytynge to a certayne man named Esichius shewed that the prechynge of Chrystes gospell thrugh the worlde/also that all people shal be turned to ẏ fayth of Chryst/& Chrystes chirche shal be dylated & encreased thrugh the worlde is yet to come/whiche saynt Thomas confermeth in the fyrst questyon of ẏ fyrst parte of his somme. But blyssed lorde whome wylt thou depute & set to do this grete mynystery to preche thy lawes thrugh all the worlde without thou exercyse mercy shortly. For they that somtyme were able to perfourme ẏ thynge in dede/be now taken awaye (as we sayd) into ẏ heuenly Jherusalem bycause they were so pleasaũt in the syght of thyn aũgelles. Also they semed & were very apte in dede vnto the superne & celestyall Jherusalem. Blyssed lorde we knowe well thy

power is thou may whan it shall please ẏ create ⁊ make newe stones of the erth lefte behynde/ẏ may make of vs now beynge alyue as strōge ⁊ bolde to shewe thy fayth ⁊ cōmaūdementes as euer were before in tyme past. This erth is acceptable to thyn aūgels/but for a trouth it shal be more gracyous ⁊ acceptable yf ẏ wylte put to ⁊ augment it wͭ thy grace/therfore now shewe thy mercy vpon thy chirche mylytaūt here in erth/for blyssed lord thy seruaūtes/ẏ is to saye/thyn aūgels shall be mercyfull to it they shall for ẏ loue of our nature praye to thy hyghnes for ẏ hole cōgregacyon of all chrysten people. Et terre eiꝰ miserebunt. Foūde ẏ not many stones/that is to say/moche cōstaūt people whan ẏ begā to edyfy thy chirche/were not they whiche ẏ dyd set in ẏ foūdacyon softe ⁊ slypper erth: yes truly vnto ẏ tyme ẏ made them hard as stones by ẏ vertue ⁊ strength of thy brēnynge charite Peter ẏ heed of all other at ẏ ferȳge of one hande mayde or woman seruaunt/dyd he not gyue place ⁊ denyed thy sone Jesu Chryst his mayster/was not also cōtencyon ⁊ debate amōge other of thapostles whiche of them shold be chefe ⁊ haue ẏ soueraynte amonge them. Ferther all they fled for fere whan theyr mayster Chryst was takē ⁊ brought to iudgement. Lo how grete pusyllanymite/cowardnes ⁊ vnstedfastnes was in them. But as soone as the hete of thy charite descended vpon them in ẏ symylytude of fyre they were than made so constaūt and sure in theyr myndes ẏ from ẏ tyme forwarde by no drede/thretynge nor ꝑsecucyon they fered to shewe thyn enbassade ⁊ cōmaūdement pronoūsynge ⁊ expressynge thy gospell to kynges prynces and other wyse men of this worlde whome also they ouercame by the vertue of thy worde ⁊ turned innumerable to the fayth ⁊ knowlegynge of thy

moost holy name. So good lorde do now in lyke maner agayne wͭ thy chirche mylytaũt/chaũge & make ẏ softe & slypper erth in to harde stones/set in thy chirche stronge & myghty pyllers ẏ may suffre & endure grete labours watchynge/pouerte/thurst/hungre/colde & hete whiche also shall not fere ẏ thretynges of prynces/persecucyons neyther deth/but alway perswade & thynke with them selfe to suffre wͭ a good wyll sclaũders/shame/& all kȳdes of turmẽtes for ẏ glory & laude of thy holy name/by this maner good lorde ẏ treuth of thy gospell shall be preched thrugh out all the worlde. Et timebũt gentes nomen tuũ dñe et omnes reges terre gloriã tuã. Wherby not onely the vulgare & comyn people shall fere thy name/but also all kynges & prynces of this worlde shall drede thy magnyfycence & glory. All fere of god also the contempte of god cometh & is groũded of the clergy/for yf the clergy be well and ryghtfully ordred gyuynge good example to other of vertuous lyuynge/without doubte ẏ people by that shall haue more fere of almyghty god. But contrary wyse yf the clergy lyue desolately in maner as they shold gyue no compte of theyr lyfe past and done before/wyl not the lay people do the same? it is to be thought they wyll/and what foloweth? truly than they shall set lytell or nought by almyghty god. Therfore by vs of the clergy dependeth bothe the fere of god & also the contempte of god. For of a trouth yf euery persone of ẏ clergy from ẏ hyest degre vnto the lowest were able & worthy to occupy theyr romes & places euery man accordynge to his degree/and euery one of them wolde execute all that perteyneth to his offyce quyckly without faynynge or parcyalyte/& with ardaunt fayth/than the moost harde herted creature ẏ myght be foũde amonge

all people coude not but loue & drede our lord god/also by theyr good & vertuous lyuynge/they sholde in maner be cōpelled to ẏ seruyce of hym. O blyssed & happy be those persones that at ony season shall se this thynge in dede/ that is to saye/whiche shall behold thy chirche mylytaūt ones set in a ryght ordre thrugh euery degree. O moost mercyfull & blyssed lorde make ones an ende & fynysshe ẏ buyldynge of thy chirche that ẏ begannest a longe tyme past/that now a grete whyle hath suffred moche wrōge Exercyse thy mercy vpon ẏ groūde werke of it vpon our fragylyte/that accordynge to ẏ wordes of saynt Poule.

Superedificati sup fundamentū apl'or & pphetarū: ipso summo angulari lapide xp̄o iesu in quo oīs edificatio crescit in tēplū sctm in dn̄o.

We may be superedyfycate vpon Chryst ẏ very foundacyon of thapostles & prophetes ioyned vnto hym ẏ moost hygh corner stone/in whome & by whome began and encreaseth euery edyfycacyon & congregacyon of thrysten people in our lord. Than without doubte all people shall fere the excellence of thy holy name. All kynges & prynces shall gloryfy & worshyp the with all theyr true & holy seruyce. A thousande paynyms/sarasyns & iewes shall be turned vnto the/lyke as whan the fyrst foundacyon was set of thy chirche/somtyme.iij.thousande/now.v. thousande/now more/now lesse/we than cōuerted vnto the fayth. If it were than so profytable whan the fyrst buyldynge was begon/how profytable can be thought shall it be whan all is perfytly fynysshed & perfourmed.

Q m̄ edificauit dn̄s syon. That is to saye/our lord hath pfourmed fynysshed & set a due ordre in all his chirche/whose glory & worshyp stādeth not in sylke copes of

dyuers colours craftely broudred/neyther in plate of gol
de or syluer/nor in ony other werke or ornament be it ne-
uer so rychely garnysshed with precyous stones. These
ryche iewelles in tholde temple were necessary to be had
& vsed for thapparayle of ẏ bysshop & other preestes my-
nystrynge tholde lawe. But syth it is so all theyr doynge
was but onely a shadowe & fygure of thynges to come/
therfore now we may not seke the outwarde glory & wor
shyp of the body/but onely ẏ inward honour & profyte of
the soule. The thynge ẏ was sygnyfyed in the olde lawe
by golde is clennes of cõscyence. And by precyous stones
vertues of ẏ soule. As saynt Poule wytnesseth sayenge.

Gloria nr̃a hec est testimoniũ cõscientie nr̃e.

Our Joye is the testymony of a clene cõscyence/whiche
Joye wout fayle shone more bryght in the poore apostles
than doth now our cloches of sylke and golden cuppes.
Truly it was a more gloryous syght to se saynt Poule
whiche gate his lyuẏg by his owne grete labour in hun
gre/thurst/watchynge/in colde/goynge wolward/& be-
rynge aboute ẏ gospell & lawe of Chryst bothe on the see
& on the londe than to beholde now tharbysshops & bys-
shops in theyr apparayle be it neuer so ryche. In ẏ tyme
were no chalyses of golde/but than was many golden
preestes/now be many chalyses of golde/& almoost no
goldẽ preestes/truly neyther golde/precyous stones/nor
gloryous bodyly garmentes be not the cause wherfore
kynges & prynces of ẏ worlde sholde drede god & his chir
che/for doubtles they haue ferre more worldly rychesse
than we haue/but holy doctryne good lyfe & example of
honest cõuersacyon be ẏ occasyons wherby good & holy
men also wycked & cruell people are moued to loue & fere
almyghty god. Cruell Atila fered Leo the pope/wycked

Cecilia dyed Saynt Benedicte the monke / & Theodosius themperour fered Saynt Ambrose / & why? truly bycause they herde theyr doctryne / & sawe theyr lyues so good & honest. O blyssed lorde how glorious & beautefull shold thy chirche be yf it were garnysshed & made fayre with suche vertuous creatures / for than sholde all people fere thyn holy name / & all kynges & prynces shold drede thyn excellent glory / yf ꝑ wolde edyfy & ornate thy chirche on this maner. **Videbitur in glia sua.** Than shall it be seen in a shynynge garment of dyuyne grace / gylte with the goldē wysdome of holy scripture / & garnysshed roūde aboute wt all maner of precyous stones for ꝑ dyuersyte of vertues / whiche glory shall blynde ꝑ worldly syght of kynges it shall turne ꝑ hertes of prynces from voluptuous delectacyons / & perse thrugh vnto ꝑ myndes of all people moche more than all ꝑ rychesse of this worlde. Tholy apostles were glorious not by golde or syluer / lyke & precyous stones / but onely by theyr vertues / Saynt Peter sayd. **Aurū & argentū nō est michi.** I haue neyther golde nor syluer / notwtstandynge in ꝑ name of Chryst he made a lame man to go / also reysed from deth to lyfe a deed woman. Poule in lyke maner whiche had no worldly rychesse but gate his lyuynge with his owne fore labour / made hole one ꝑ was borne lame in to this worlde & delyuered an other whiche was vexed wt a wycked spiryte by callynge vpon ꝑ same name Jesu. Saynt Johñ the elect virgyn of god by his prayer turned braūches of trees in to golde / he dranke venym & poyson wout hurte & restored many deed folkes to lyfe agayne. Saynt Bartholmewe in ꝑ presence of kyng Polemius by his prayer to god caused an horryble & ferefull deuyll to go out from an ydoll. The holy apostles were endued wt these & many

more meruaylous actes whiche almyghty god wrought in them by theyr prayers. Our blyssed lord gaue no hede to ẏ goodly apparayle of theyr bodyes/for they had none suche/but he regarded onely the clenlynes & fayrnes of ẏ soule/that is to saye/he dyd beholde theyr stedfast & grou̅ ded fayth/bothe hope & charite was in them/they were shynynge in fayth/stedfast in hope/& brennynge in charite/who soeuer had so grete fayth/all thynges sholde be possyble for hym to do. For our sauyour Chryst sayd. Si fidē habueris sicut granū sinapis diceretꝫ monti/transi hinc & trāsibit/ & nichil īpossibile erit vobis. If our fayth were lyke vnto a mustard sede corne/whiche is lytell in quantyte betokenyge mekenes it is also bytynge and sharpe in the mouth/sygnyfyenge feruent charite/ye myght saye to a mou̅tayne remoue & go from hens/& anone at your cōmaundement it sholde so do/no thynge sholde be to you impossyble. Good lorde of whome had the apostles so grete fayth but onely of the/they sayd. Dñe adauge nobis fidem. Lorde encrease our fayth. For as mothe as thou arte the same god and a lyke plenteous in mercy as euer thou were/now shewe mercy vpon thy chirche afresshe/for it is tyme so to do/syth our fayth begynneth to fayle and waxe scant. Make perfyte the buyldynge of it. Graunte that it may shyne in glory/augment and encrease the fayth of thy chirche/wherby it may be gracyously herde of the and werke meruaylles/to thentent that all people shold fere thy blyssed and holy name/and kynges of the erth drede thy glory. Soo that in conclusyon all the worlde may loue the/worshyp the/and also fere the/sayenge. Quia dñs edificauit syon que nunc videtur

in gloria sua/respexit in orationē humilium ⁊ nō spreuit precē eor. Our lord hath edyfyed ⁊ buyl-
ded his chirche strongly vpon a sure foūdacyon whiche
now is seen in welth ⁊ glory endued wͭ many noble ver-
tues/he hath also loked vpon the prayer of meke people
⁊ grauted theyr petycyon. ¶ Now foloweth the seconde
parte wherin we be taught to moue the goodnes of god
vnto mercy/by ẏ euerlastyͤge remembrauce of his bene-
feytes. Of a trouth a grete parte of recōpence for a good
turne done to ony persone is not to forgete it/but rather
haue it contynually in remembrauce. One of the gretest
vnkyndnes that may be is this/yf we forgete and put
out of mynde kyndnes ⁊ benefycyall gentylnes shewed
vnto vs/no thynge may sooner remoue ⁊ put awaye no-
ble ⁊ lyberall myndes from vs. And contrary wyse he ẏ
wyll remembre a good turne or benefeyte is worthy to
haue gentylnes ⁊ lyberalyte shewed to hym. And what
shall we do/what recompence shall we make for ẏ grete
benefeyte gyuen to vs/that is to saye/for this mercyfull
erecyon ⁊ buyldynge of Chrystes chirche/to thentent it
may euer be had in memory/nōt onely of vs/but also of
all ẏ shall come after vs/we shall wryte this benefeyte/⁊
so leue it in perpetuall memory. This is the moost sure
waye of all other to cause a thyͤge longe to be had in remē-
brauce ẏ they whiche shall come after vs may knowe the
very trouth of ẏ grete goodnes ⁊ mercy of god shewed in
our dayes. For Moyses lefte in holy scripture many mer-
uaylous and wonderfull thynges the whiche almyghty
god wrought in hym for ẏ erudycyon of the iewes. And
yf he had not so done perauenture we shold now not ha-
ue had knowlege of them. Also ẏ holy euangelystes lefte
behynde the gospelles wryten by them of Chrystes my-

racles shewed here in the erth / euer worthy to be had in mynde whiche perchaũce we sholde not haue knowen yf theyr wrytynges had not bẽ. Therfore syth our lord god moost benefycyall hath gyuen to mankyde so many grete benefeytes / bothe in tholde lawe the tyme of Moyses & in the newe lawe the tyme of Chryst our sauyour / after that redemed man with the moost precyous blode of his onely begoten sone / foũded & endued ẏ chirche of Chryst with so holsome doctryne / & stablysshed the same by shewyge of so many grete myracles / also by ẏ deth of many holy sayntes / ferther / syth he is aboute to bryge our soules to hym by so many dyuers meanes / notwstandynge we slyppe downe from his handes ouerthrowen and oppressed by the grete weyght of our synnes in to the foule claye & fylthynes of worldly concupyscences / yf he now wyll vouchesafe after so many vnkyndnesses shewed on our party to execute his mercy agayne vpon vs / were not these grete benefeytes worthy neuer to be forgoten. Sholde they not be cõmended & lefte in perpetuall wrytynges to the laude of the grete mercy of god. Therfore

Scribant hec in generatione altera & populꝰ q̃ creabit laudabit dñm. Let them be wryten euer to be had in mynde of other generacyons that all chrystẽ people to come here after may by those manyfolde benefeytes gyuen vnto vs laude & prayse almyghty god. An euyll tree may bryge forth no good fruyte / than thus / the people whiche is ones euyll dysposed & drowned in the malyce of synne / how may be thought that the posterite of them shall be good / without almyghty god make it of nought. Our blyssed lorde is of power to reyse vp & make of stones as good people as he wolde haue. Syth we now be wrapped in so many greuous synnes / the people

whiche here after shall come of vs can not be good and well ordred/ without that almyghty god make them of nought/ & after whan that people shall knowe thy scripture bothe our fylthynes & theyr owne clennes/ also our wretchednes & theyr felycyte. How moche shall they be bounde to god & how grete laude shall they gyue vnto hym. For of a trouth no man can knowe ye valure suffycyently of a grete gyfte or benefeyte/ whiche knoweth not how grete hurte other haue suffred for lacke of it/ & also what domage his selfe sholde endure yf he wanted the same. Therfore Populus qui creabit laudabit dnm. All chrysten people here after to come redynge & vnderstā dynge ye grete benefeytes gyuen by almyghty god in our dayes shall laude & prayse hym in theyr tyme/ & not causeles. But wherfore shall they prayse our mercyfull lord. Quia prospexit de excelso sancto suo. Surely by cause he loked downe mercyfully vpon vs from heuen/ Why so? doth not god se all ye we do/ is not euery thynge naked & open to his syght/ what nedeth than to saye he loked downe from his hygh holy place/ perauenture bycause prospicere is to loke aferre/ truly ye more greuously that synners haue offended and trespaced agaynst almyghty god/ the ferder they be gone away frō hym. For this cause. Syth after ye grete innumerable benefeytes gyuen of our mercyfull lorde/ where also in maner he myght haue done no more for vs/ yet we fall contynually in to euery synne & wretchednes/ truly this our grete vnkyndnes hath chased vs so ferre awaye frō hym that meruayle it is he wyll vouchesafe to loke so ferre downe to our ingratytude done vnto his gentylnes/ whiche also brought the people of Israell out of egypte so meruaylously with so many straunge tokens and wonders cau

sed them to passe a fote thrugh the reed see drye shodde/ whiche sent downe from heuen aũgelles fode and other wylde foule/curlewes or quayles/caused water to flowe out of ẏ harde stone for theyr relefe/ gaue them vyctory of all theyr enemyes/ made the flode of Iordane to leue his naturall course & turne backwarde/ deuyded & parted the londe of behest accordynge to ẏ nombre of the trybes and kynredes of Israell/so many as were ordeyned to haue possessyon/ & so oftentymes had mercy on them after they cõmytted ydolatry/ whiche also called vs vnto grace/ Where naturally we came of the gentyles and graffed vs in the very olyue tree of fayth/suffrynge the naturall bowes of it to be cut awaye/ẏ olyue tree sygnyfyeth the people of iewes. Last he spared not his owne sone but gaue hym in redẽpcyon for vs all/notwithstandynge we vnkynde & moost vnkynde wout mesure take no hede/thynke not how moche charite of god is shewed to vs/but forgete & in maner despyse to folowe & do after our mercyfull lorde for his grete merytes vpon synners. O tough & stely hertes/o herte more harde than flynt or other stone. O grete vnkyndnes wherby we are made so ferre away frõ god/ẏ it is meruayle & in maner aboue all meruayles to knowe hẏ loke so ferre downe in to so grete extremite of ingratytude/therfore let these meruaylous bñfeytes of god be wryten for a cõtynuall remẽbrañce of all chrystẽ people to come after vs. Quia ꝓspexit de excelso sctõ suo. Who loked downe so ferre: truly our lord god whiche made all thẏges of nought & is almyghty/he may do what hym lyst. From what place loked he downe/veryly from his owne hygh & holy palays. And whether/in to a lowe & straunge place not halowed/ heuen is of a grete heyght/namely heuen of all heuens is

so hygh that none aduersary of god may attayne or come theder / it is so holy that no spotte of synne may be in it. And last it is so moche impropered vnto almyghty god that none of his enemyes may there haue ony parte wt hym. And this erth whiche we wretched synners do enhabyte is not set vp on hygh / but downe in a lowe place full of synnes and wyckednes in euery place of it / wherin also deuylles haue dominacyon / whome saynt Poule calleth prynces / potestates and rulers of the worlde & of synfull soules. It pleased almyghty god to loke a ferre downe from that hygh place in to this erthe soo lowe a place. From that so holy a place in to this worlde a place voyde of all holynes. He loked downe also from the place wherin none of his aduersaryes shall be parte takers with hym in to this so straunge a place where as his aduersaryes haue domynacyon / where also so many grete vnkyndnesses be exercysed agaynst hym. Dominus de celo in terram aspexit. Our blyssed lorde hath loked downe aferre with his eye of mercy from the hyghest heuen in to the erth. But to what purpose / what entent dyd he so / loked he downe to haue ony pleasure worldly / or elles to here the voyces of good and ryghtwyse people whiche lauded and praysed hym. Nay veryly / but onely to here the cryenges / wepynges / and waylynges of wretched and vnkynde people. Also to here the waylynges of those that knewe not themselfe whan they were set in honour & prosperyte / neyther gaue laude & prayse vnto our lorde god as they ought to haue done of very duty / but vtterly put out of theyr mynde and forgate his manyfolde grete benefaytes / neyther gaue thankes for them / but rather fell downe in to all the fylthynes and insacyable pleasures of the flesshe / vnto the grete

dysworshyp & shame of almighty god so moche as lay in them/what folowed/almyghty god suffred those people to fall in to ẏ power of theyr enemyes/& they anone toke them prysoners/& so taken bounde fast & myserably stretched them in bandes ropes & fetters of synnes/in ẏ whiche mysery many of our forefathers perysshed and were dampned eternally. But whan ẏ posterite of them fawe theyr destructyons & myseryes callynge to mynde ẏ goodnes of god and theyr owne vnkyndnes/they were moche penitent for theyr offences & myslyuynge/wherwith our moost mercyfull lorde beynge moued of his goodnes to exercyse mercy/loked downe frō his holy place heuen of all heuens in to the erth. Ut audiret gemitꝰ compeditoꝝ & solueret filios interemptoꝝ. Bycause he wolde here the waylynges of prysoners fettred and bounde with the bondes of synne/and vnbynde or set at lyberte the penytent chyldren/whose forefathers were dampned/we shall wryte this goodnes of god & put it in a perpetuall memory to thentent all that here after be to come may shewe eche one to other how mercyfully our lord hath delte with vs/in ẏ whiche one thynge he shall exhybyte & shewe so grete mercy to vs that it is not possyble for ony tongue to tell or to be expressed in wordes/not withstandynge god that is so ryche & plenteous in mercy shall thynke it but a lytel/wherfore he shall adde & encreace it more. This blyssed lorde shall not onely delyuer vs from our wretchednes/but also of his mercyfull lyberalyte/he shall set vs in grete honours. I can not shewe how a ꝑsone beynge in thraldome myght haue more honour than to haue his pleasure & be honoured in ẏ same places where his capytall aduersaryes coueyted moost to be honoured. The deuylles studyed to gete honour in

two places chefely/in heuen and in erth. In the erth the hebrewes had sufficyent experyence/from whome they toke awaye the honour & worshyppynge of god almyghty/enforcynge them to cómytte ydolatry. And now they assayle vs with thousandes of gyles & fraudes/chalengynge the domynyon and power of this worlde to themselfe. In heuen also from whens they were expulsed for pryde/they toke vpon them & were aboute to vsurpe the honour of god for themselfe/for Lucyfer the chefe cappytayne & ryngleder of them (to whome many other consented) sayd. Ascendã et ero similis altissimo. I shall ascende and be lyke to god. But now to our purpose. Our blyssed lorde and mayster shall make vs honourable in bothe places. Fyrst here in erth in his chirche mylytaũt he shall gyue vs power to preche & shewe the vertue of his mooste glorypous name to all people vniuersally/whiche shall be a very worshypfull office. For by that sayne Poule was called the chosen vessell of almyghty god to bere aboute that honourable name/and boldly shewe it/not onely to the vulgare and comyn people/but also to kynges and prynces of the erth. And no thynge may be more greuous vnto our enemyes than it For they contynually blaspheme that mooste holy name. For this grete honour it folowyth. Ut annuncient in tyon nomen domini. Our lorde shall set the mynystres of his chirche mylytaũt in honour/that they may shewe vniuersally his holy name to all people. In heuen also from whens Lucyfer and all his company were dessecte and cast out/we shall laude the name of god without ende/and there shewe to his honour his manyfolde dedes of mercy/gyuynge thãkynges vnto hym that we haue scaped by his benefeytes the snares and daũgers

of all our ꝯpytall enemyes / we shall be exalted in to the heuenly Jherusalem / from whens they were throwen downe accordynge vnto scripture. Depoſuit potentes de ſede / et exaltauit humiles. Almyghty god deposed & put downe from heuen proude Lucyfer with alle his company / and exalted meke people in to that glorious place. Wore ouer / what soeuer we do here in this chirche myletaunt / by prayer / laude / or ony suffrage to god / the same is borne vp by his aungelles in to the heuenly Jherusalem. For the whiche it folowethe. Et laudem eius in hieruſalem. The aungelles shall bere vp all our suffrages done to the laude of almyghty god in this chirche myletaunt vnto the celesty all Jherusalem. ¶ Whan our lorde hath delyuered vs by this maner from ꝑ bondes / fetters / and all bondage of our enemyes / and made vs able in vertues for to preche and shewe his blyssed name vnto all his people / than doubtles not onely the comyn people / but also kynges and princes shall come togyder in one to serue and laude almyghty god. Than blyssed lorde shall the people fere thy name / and all kynges shall drede thy glory & magnyfycence / that is for to saye / Whan our lorde of his goodnes shall chaunge and turne the softe and slypper dust lygnyfyenge wretched synners in to tough erth by wepynge and true penaūce for theyr synnes / and after that make them harde as stones by dremmynge charite / apte and able for to suffre grete labours in shewynge boldly thy glorious name thrugh out all the worlde / spredynge and sowynge ouer all ꝑ doctryne of thy gospelles gyuynge also example of good and honest conuersacyon to thende that all the people in this worlde may be gadered in to one flocke / and the chirche to be knytte togy-

der in one fayth hope & charite/ wherfore this is added.
In conueniendo populos in vnū et reges vt seruiāt dño. If it wolde please our lorde god to shewe this grete goodnes & mercy in our dayes the memoryall of his so doynge ought of very ryght to be lefte in perpetuall wrytynge neuer to be forgoten of all our posteryte that euery generacyon to come myght loue & worshyp hym tyme without ende. But in so moche as no thynge in this lyfe can be ferme & stable without ẏ helpe of god/ therfore in this thyrde parte we are taught to make our peticyon vnto our blyssed lorde that he vouchesafe of his goodnes to sustayne & holde vp his chirche mylytaūt in the same ordre & course ẏ we haue spoken of/ to thentent after ẏ Journey perfourmed in this lyfe it may ẏ sooner ascende & come to the yeres whiche euer shall endure in heuen. Truly or euer this ordre & course of this chirche mylytaunt be fynysshed accordynge as we haue shewed shall be so many anguysshes & trybulacyons in the sayd chirche of god as neuer was seen or herde before vnto this daye/ whiche thȳge Chryst our sauyour wytnesseth sayenge. Erūt dies ille tribulatiōis tales quales non fuerūt ab initio creature quam condidit deus vsq; nunc neq; fient. Holy interpretours of scripture saye there was neuer so grete perturbacyon before tyme neyther shall be here after as is to come in the tyme of Antechryst/ in whiche tyme shall be so grete trouble & sorowe amonge chrysten people that without our lorde delyuer them & put to his helpe the sooner almoost all sholde peryshe. For hymselfe sayd. Nisi breuiasset dñs dies non fuisset salua omnis caro. If almyghty god had not ordeyned ẏ tyme of Antechryst

to be shorte/no man almoost than beynge alyue sholde be saued. Thus our moost louynge mayster Chryst gyueth monycyon vnto his chirche mylytaũt here in erth of the trybulacyon to come/ leest perauenture sodeynly vnbeware it fall in decaye. And though it were sorowfull and greuous for the chirche to here these sayd wordes/neuer theles conforte myght ryse agayne by an other sayenge of our sauyour. Ecce ego vobiscũ sum omnibus diebus vsq; ad consũmationẽ seculi. Beholde I am with you contynually vnto the worldes ende. And in an other place he spake these wordes folowynge whiche perteyne more vnto this mater. Sed ꝓpter electos quos elegit breuiabit dies. God shall make shorte the tyme of Antechryst for ẏ loue of his electe people/lest they by the gretnes of that tribulacyon shold fall from ẏ trouth of Chrystes fayth. For these wordes of almyghty god it is no meruayle yf our mother holy chirche ones set & ordred in the course of vertue & in the waye of ryght wyse cõuersacion/desyre to knowe thende of her labours and trauayle/also the shortnes of her dayes/wherfore it foloweth. Respõdit ei in via virtutis sue: paucitatẽ dierũ meoꝝ nuncia michi. None doubte of this was wryten of Syon/and as we sayd Syon sygnifyeth the chirche/therfore the chirche mylytaũt stablysshed and edyfyed in vertue to the vttermest/beryngе in mynde ẏ wordes of Chryst for the trybulacyons to come maketh answere to hym in the course of her vertue desyrynge to knowe the shortnes of her dayes/and where as prayers made vnto god for a good entent may not be vnprofytable/therfore in this cause ẏ chirche asketh helpe of god. For Chryst sayd. Vigilate itaq; of tẽpore

orãtes vt digni habea mini fugere ista ola que futura sunt. Awake & be alway in prayer that ye may be worthy and able to flee these troubles to come. Whan a shyppe is ones set in course to seyle vpon the see yf in ỹ meane season a sodeyne tempest of water or wynde come agaynst the shyppe/it sholde be a grete impedyment vnto the goynge forthwarde/so without doubte whan the chirche myiytaũt shall be dyrected by almyghty god in the waye of vertue yf in ỹ meane tyme grete tempest of temptacyons & many stormes of trouble mete sodeynly & come dyrectly agaynst it/grete hurte & let sholde folowe in ỹ passage. For this cause/the chirche hauynge knowlege before by our sauyour Chryst of ỹ trybulacyons to come/also ỹ prayer is the oneiy remedy for the same/maketh petycyon to god ỹ her course be not withstande and letted/neyther to be called agayne in the myddes of her Journey by those tribulacions/sayenge. Ne revoces me in dimidio dierũ meorũ. Blyssed lorde sayth our mother holy chirche suffre me not by these tribulacyons to be called agayne in the myddes of my Journey/in the myddes of my dayes/so many perylles & Jeopardyes be vpon ỹ see that who soeuer shall seyle ouer it must nedes be desyrous to come to an hauen/namely to that hauen wherin is trãquillite & rest without peryll. Lyke mancr it is in the grete see of this worlde/for in it be so many sodeyne stormes and perylious blastes of temptacyons to mete vs on euery syde that syth the porte where vnto we be goynge is of so grete surete/no meruayle though the chirche myiytaunt desyre & make haast to come vnto it. Also it is greuous vnto ỹ sayd chirche/yf at ony tyme ỹ passage sholde be slaked or put abacke comynge vnto that quyete hauen. Therfore is no pleasure in this worlde to

cause it remayne/why? For it perceyueth well that no thynge vnder the sonne is stable. All is but vanyte. One generacyon goth/an other cometh. They that were afore our tyme be now passed and gone. And no man perceyueth the grete domage whiche we suffre by the absence of many of them. Who is now so stoburne and euyll wylled that his herte coude not melte and be kyndeled with the fyre of charite/yf he myght here the apostles preche/se the constaũt fayth of martyrs/and haue at hande the holy conuersacyons of confessours. If now were so many sayntes yet alyue in the chirche as were before in tyme past/that euery one of vs myght be in theyr company whan we wolde. It is not possyble to shewe what pleasure we sholde haue in theyr holy prechynges/constaũce of fayth and holy conuersacyons/also what goodnes we sholde purchase vnto soules by the reason of the same. Than of a trouth we sholde be desyrous to come vnto that porte where no successyon of generacyon is/but all eternite without chaunge/as in heuen where almyghty god is resydent. For this our mother holy chirche prayeth that she be not letted nor called awaye by worldly temptacyons from the begynnynge of her iourney/sayenge. Q m̃ a generatione in generationẽ anni tui. Here in ẏ erth is diuysyon of generacyons from one vnto an other/whan one is goynge/an other cometh. But good lorde there is none suche where as thou arte/for thy yeres thy tyme shall euer endure. Thyn eternall contynuaũce shall be moche more excellent & moche ferre aboue the perduraunce of heuens/or of the erth. Of the erth it is sayd thus. Generatio preterit/generatio aduenit: terra autem in eternum stat. Generacyon goth/generacyon cometh/the erth standeth

euer/but almighty god was afore the erth. We se also the erth taketh his goodnes & perfeccyon of an other/that is the sonne/for in ꝑ absence of ꝑ sonne the erth is deed/& in maner naked without ony comforte/& at the comynge agayne of the same it is clad̄e & couered with all maner of fayrnes. Than thus/that thynge whiche taketh his perfeccyon of an other must nedes without doubte receyue his essencyall beynge of an other/the erth doth in lyke maner as we haue shewed/therfore he hath his beynge of an other/& that thynge of whome he had his beynge must nedes go before and contynue lenger than it. The maker & begynner of the erth was almyghty god/ As it folowyth. **Initio tu dñe terram fundasti.** Lorde thou made the erth in his begynnynge/therfore god was before the erth/& not onely before the erth/but also before heuens. For we se and beholde the mone somtyme full of lyght & somtyme without/whiche lyght she receyueth of the sonne/of whome also all other sterres take theyr lyght. The sonne goth somtyme frō vs/& anone it cometh agayne/now it ryseth & anone it goth downe/ notwithstandynge he kepeth his course without fayle. Of whome receyueth the sonne his course: verely onely of almyghty god/for by the cōmaundement of hym it is borne aboute in the ordes aboue/lyke as other celestyall bodyes be. For a conclusyon it folowyth/all these haue theyr ordre & beynge of almyghty god. **Et opera manuū tuarū sunt celi.** Good lorde thou onely made the heuens/& of the they haue ꝑ naturall course in theyr mouynges. By this we perceyue for a trouth that heuen & erth had theyr begynnynge and institucyon of god/they endure & contynue onely by his meruaylous power/also they shall haue an ende of this condicyon they be in now

whan it pleaſe god. For it is wryten. Celum & terrā
tranſibunt. Heuen & erth ſhall haue an ende. O mer-
uayloꝰ blyndnes of moꝛtall creatures whiche wyll not
ſuffre vs to loke vp & remembꝛe the eternyte of yeres to
come/wherof ſhall be none ende/ſyth the tyme of our lyf
is here ſo ſhoꝛte and ſoone paſſed awaye/& all the woꝛlde
lyke wyſe ſhall be ſoone at an ende. Why do we not ſpede
vs haſtely to come vnto that reſt of eternite whiche may
be obteyned by our lytel and ſhoꝛte labours here/rather
than folowe the voluptuous pleaſures of this woꝛlde/
wherby we ſhall come in to euerlaſtynge defatygacyons
and werynelle in hell. For where almyghty god is reſy-
dent all thynges be good/whoſe goodnes is inenarrable
& euerlaſtynge. Euery thynge in this woꝛlde is caduke
tranſytoꝛy & momentany/all volupty in this lyfe endu-
reth but a ſhoꝛte ſeaſon/no generacion ſhall longe be per
manent. Heuen & erth ſhall haue an ende/wherfoꝛe it fo-
loweth. Tu ipſi peribūt tu aūt permanes. Heuen &
erth ſhall perylſhe/but thou good loꝛd arte euerlaſtyge/
how ſhall they perylſhe & be at an ende: truly none other
wyſe but they ſhall be chaūged in to an other condycyon
than they be now in/heuen ſhall be newe/& the erth alſo
as moche to ſaye/bothe ſhall be chaunged & made newe
lyke as our bodyes after ỹ generall reſurrectyon ſhal be
in an other condicyon/not that heuen & erth ſhall haue a
newe ſubſtaū.e/neyther our bodyes/but a newe condy-
cyon of ſubſtaūce/theyꝛ cōdicyons ſhall in maner be olde
& woꝛne/& foꝛ that they ſhall chaunge & do awaye theyꝛ
olde condycyon/lyke as we myght ſaye/they ſhall do of
theyꝛ olde garmentes and do vpon them newe. The pꝛo
phete ſayth. Oēs ſicut veſtimentū veteraſcent.
All ſhall waxe olde lyke as dooth a garment. Notwith-

standynge they shall be chaunged newe/ & set in a better condicyon than they were in before. Saynt Peter sayth.

Nouos enim celos & nouā terrā expectamus

We desyre a newe heuen & a newe erth/ none otherwyse ment/ but in a newe condycyon of substaunce/ lyke as in chaūgynge our clothes/ we do of the olde & put on newe. So the heuens after theyr olde condicyons taken away shall be renewed in to a ferre better maner/ they shall be couered wt a more noble couerynge by ye cōmaundement of god. It foloweth. Et sicut opertoriū mutabis eos & mutabūtur. It is accordynge wt reason ye euery thyge create in ordre at ye last must nedes attayne vnto ye thynge whiche is moost hygh in perfeccyon/ of whome & by whome all other doth depende & haue theyr orygynall it selfe dependeth of no thynge/ but may haue all that it hath of it selfe suffysynge thyselfe habōūdaūtly nedynge no thynge of ony other/ & all other hath nede to it/ as well man as other creatures vpon the erth. The erth also heuen and all thynges conteyned in the circuyte of the heuens haue nede to it. The generacyons of men shold not longe lyue yf they were not nouryshed with the fode and fruyte that groweth vpon the erth/ also they coude not be brought forth but of the erthe. It selfe erthe sholde alwaye be barayne and without fruyte yf it receyued no moysture and hete from heuen. The inferyour orbes in the heuens be ledde aboute in theyr course by the fyrst orbe. And laste the fyrste orbe hathe all his vertue and strength of almyghty god encreaser of all thynges. For as moche as almyghty god hath no thynge aboue hym wherof he myght take ony thynge for his perfeccyon/ therfore he is moost hygh/ moost perfyte/ all good/ and it selfe goodnes/ hauynge euerlastynge perduracion/ with

out begynnynge / without ende / before euery thynge / and cause of all thynges / of whome euery thynge receyueth his perfeccyon & is made of nought / whiche gaue vnto all creatures apte and cõuenyent strength / & may take it awaye whan his pleasure is so to do / notwithstãdynge he is alwaye one immutable & without transmutacyon in all his actes / wherfore it is spoken vnto hym.

Tu autẽ idemipse es & anni tui nõ deficient.

All erthly thynges be mutable & shall haue an ende / but thou good lorde arte alwaye one without chaunge / and thy yeres shall neuer fayle / thou arte euerlastynge. Than syth our blyssed lorde is auctour & maker of all thynges also hath dystyncte and ordred them in so meruayllous good ordre / made fayre the erth with herbes / trees / and with beestes / the water with fysshes / the ayre with byrdes / and the heuens with sterres. In all these is grete pleasure & fayrnes for our bodyly eyen to beholde. Our best and moost benygne lorde god made all these comyn bothe to ryghtwyse & vnryghtwyse people / for his frendes & for his foos. **Qui solem suũ facit oriri sup bonos & malos.** Whiche maketh his sonne to sprynge and shyne bothe vpon good people and euyll. For as moche as our blyssed lorde hath gyuen vnto all these caduke and transytory thynges soo grete fayrenes as is dayly perceyued and seen / how grete beaute and bryghtnesse shall we thynke hath he gyuen vnto these eternall places wherin his seike is enhabytaunt and abydynge. Syth he hath endewed the hous of men / that is for to saye / this worlde with so many cõmodytees / how moche more hath he ornate his owne place and royall habytacyon. And last / syth he hath gyuen vnto this noughty worlde so many grete pleasures / comyn bothe vnto his

frendes & his enemyes nedes must be ferre more goodly
nes and pleasures where lyght is inaccessyble whiche no
tongue can expresse neyther mynde thynke prepared and
made redy in his place celestyall to his frendes that serue
hym dylygently & louyngly in this lyfe. The chyldren of
our mother holy chirche whome ẏ mynystres & seruaũ
tes of almyghty god hath regenerate by the wordes of ẏ
holy gospell shall without fere or drede be inhabytaũt &
abydynge in this holy place/wherfore the chirche sayth
vnto god. Filii seruoꝝ tuoꝝ habitabũt. The chil
dren of thy seruaũtes shall be permanẽt in thy sentuary.
Lo in these wordes the chirche vseth mekenes and low
lynes callynge the inherytours of heuen not her children
but the children of the seruaũtes of god. For saynt Pou
le whiche named hymselfe goddes seruaunt called those
people whiche he gate by prechynge of Chrystes lawe
his owne dere children/sayenges. Vt filios charissi
mos moneo. I warne you my dere children/and why
he so named them the cause foloweth. Per euãgeliũ
ego vos genui. I haue goten you by prechynge the
holy gospell of Chryst. The seruaũtes of god that preche
& teche his holy doctryne be named fathers/the chirche
a mother/and all true chrysten people be called children
whiche after this lyfe shall abyde euerlastyngly in the
sentuary of god amonge those inestymable pleasures.
Et semen eorũ in seculũ dirigeť. And the sede of
them/that is to say/theyr good werkes shall be dyrected
vnto heuen eternally/no man in this lyfe is so stedfast in
well doynge/but somtyme may erre. The holy man Job
sayd. Verebar oĩa opera mea. I fered all my wer
kes/I knewe not what state I stode in. Saynt Poule

also sayd. Qui stat videat ne cadat. He that thynketh hymselfe in the state of grace/ let hym beware leest he fall from it. But who soeuer shall be assumpte in to the heuenly Jherusalem shall be sure neuer more to synne/ he shall so be cõfermed by grace that neuer after he shall offende/ but what soeuer he doth than shall be good and ryghtwyse. The sede of good chrysten people/ that is to saye/ theyr good werkes shall be lyfte vp in to heuen eternally. Now let vs make an ende of our sermon besechynge our moost mercyfull lorde god that he vouchesafe to loke vpon the mysery of his chirche mylytañt with the eye of his mercy somtyme set in it worthy and able mynystres that may turne all the worlde vnto the fayth of Chryst/ makynge the sede of the chirche innumerable. And in conclusyon ẏ chirche ones set stably in ẏ course of vertue be not letted nor cast abacke in her Journey/ but shortly may ascende to the eternall pleasures of almyghty god in heuen where the true children of our lorde shall be permanent worlde without ende. Amen.

De profundis clamaui ad te dñe: dñe exaudi vocẽ meam.

penit: 6.

130.

Euery synner brekynge the cõmaũdement of god goth awaye from hym/ & draweth backwarde in to many grete and peryllous depe daũgers/ fallẏge downe more & more towarde ẏ horryble pyt of hell/ whiche thẏge holy scripture hath shewed fyguratyuely in the story of ẏ prophete Jonas/ describẏge certayn degrees &

ordres of his dyscencyons / whan he dyd breke the com-
maūdement of god. And we shall here marke & note. vij.
poyntes in the same ordre as they be there shewed. Fyrst
whan Jonas brekynge goddes cōmaundement turned
hymselfe awaye & fledde from the face of god. Seconde
whan he wente to a towne named Joppen nygh to the
see / where he hyred a shyppe cōuenyent to passe ouer on
his Journey. Thyrde whan he entred in to the shyppe / &
as scrypture sayth came downe in to it haupynge mony-
cyon by ꝑ sodeyn rysyng of grete tempestous stormme / not
withstandynge wold not returne to londe. Fourth whan
he went downe in to ꝑ holowe & lowest place of ꝑ shyppe
there slepte soūdly. Fyfth whan he was cast out frō thens
in to the surgynge see. Syxth whan he was deuoured &
swalowed downe in to ꝑ lowest parte of a grete Whales
bely. Seuenth & last / yf in all these tribulacyons he had
not shortly remēbred almyghty god & be socoured by his
helpe / coude not haue scaped / but anone as he had bē dy-
gested in ꝑ grete fysshes bely sholde haue ben voyded out
from hym in maner of dongue / & so slyppe downe in to ꝑ
botom of ꝑ grete see. These. vij. degrees of the fall of Jo-
nas from god by brekynge his cōmaūdement / sygnyfy
vnto vs the dyuers fallynge downe of ꝑ synner / wherby
he gooth lower & lower from one degre to an other in to
dyuers perylles of depnesses. ¶ It forceth not for our
purpose at this season though Jonas in holy scrypture
sygnyfy Chryst. For one & the same thynge by a dyuers
cōsyderacyon may be taken syguratyuely for two cōtra-
ryes. Somtyme in holy scrypture the lyon sygnyfyeth
Chryst / & somtyme by the lyon is sygnyfyed the deuyll /
as in the epystle of saynt ꝑeter. ¶ Tanq̄ leo rugiens
circuit. It sygnyfyeth Chryst as in the appocalypse.

So Illus

Jachelen

Uicit leo de tribu iuda. What thynges be more cō
trary than god and the deuyll. For as moche therfore as
one thynge may betoken Chryst & the deuyll / why may
not Jonas somtyme sygnyfy Chryst and somtyme the
synner. But let vs procede that we haue begon / we shall
marke & conspyre in what maner the degrees of Jonas
fallynge downe from god may be correspondent & sygny
fy the degrees of the synners dystencyons from god by
synne. The fyrst degre goynge in to synne is consent of
the mynde / with a delyberacyon had before to ony thyn=
ge forbydden by the lawe of god. For a more open decla=
racyon this shall be an example. Peraucnture here is a
ponge man yet chaste of his body / the remembraunce of
a fayre woman cometh to his mynde / he doth not with=
stande it / but besyly thynketh on her beaute / and setteth
his mynde for to haue his flesshely lust of that same wo=
man / and at the last consenteth for to haue ado with her
yf that he myght haue opportunite and leyser. This con
sent of the mynde is deedly synne / all be it that he neuer
haue his purpose in dede. Jesu Chryst our sauyoure
sayth in the gospell. Qui viderit mulierem ad
concupiscendum eam: iam mechatus est eam
in corde suo. He that beholdeth a woman consentynge
in his mynde for to haue his lust of her yf̄ his myght /
the synne is cōmytted in his herte / and by that same con
sent onely he synneth deedly. Yf that he than dyed with=
out ony penaūce he sholde be dampned for euer. But the
cogytacyons whiche come sodeynly vnto the mynde be
they neuer so vnclene yf that we cōsent not but repugne
agaynst them as moche as we may be no deedly syn=
nes / nor no venyall oftentymes / and we also shall haue

grete profyte by stryuynge agaynst them not cõsentyng at ony tyme/he ꝑ setteth his mynde more vpon a worldly creature or pleasure than vpon god/turneth hymselfe awaye frõ his maker/folowyth ꝛ doth after that worldly thynge contrary to his lawe/whiche is called the vnlawfull consent of the mynde. He fleeth from god/lyke as Jonas hauynge in cõmaũdement to go vnto the grete cyte of Ninyue fledde/dysobeyed and wolde not do as he was cõmaunded. It is wrytten of hym thus. Almyghty god sayd to Jonas/ryse ꝛ go to the grete cyte of Ninyue preche ꝛ tell them that theyr malyce ꝛ synfull lyuynge is comen to my knowlege. Than Jonas rose dysobeyed that cõmaũdement ꝛ fleode from the face of our lorde. Thus ye perceyue how manyfestly the fyrst fall in to synne whiche is cõsent agreeth vnto the fyrst fall of Jonas. ¶ The seconde degre of the synners fall is ꝑ study ꝛ besy serchynge for tyme ꝛ opportunyte Whan he may fulfyll his purpose in dede/for at suche season as ꝑ synner beseeth hymselfe how ꝛ by what meane he may accomplysshe ꝑ synne where vnto he hath cõsented before/than he falleth downe one degre deper ꝛ his synne is more greuous than it was onely by consentynge. In his so doynge he hepeth synne vpon synne/and maketh the fyrst spotte of it more blacke/more foule in ꝑ syght of god than it was. Truly it is a generall rule whan a synne ones purposed by consent in our mynde is deedly/what soeuer we do for the accomplysshement of ꝑ same is also deedly synne. An example/perchaunce ꝑ hast decreed with thyselfe (yf thou myght cõuenyently) to vse thy body after ꝑ sensuall lust and pleasure with a certayne woman/also goost aboute ꝛ procuresst by many meanes to fulfyll the same in dede eyther by wantonnesse of wordes/by wanton lokes/ga-

lant apparayle of thy body/by ofte gyuynge gyftes or ony other alwaye what euer ẏ do in full purpose of the same be it neuer so lytell yf it were but ẏ lyftynge vp of a strawe is deedly synne. This second degre of ẏ synners fall is fygured by ẏ second acte of Jonas whā he went to Joppen a towne nygh ẏ see/there hyred a shyppe to thentent he myght Judasly flee frō the face of our lord god/of his so doynge scripture speketh by these wordes. Et descendit ioppen ⁊ inuenit nauem emittē in tharsis et dedit naulū eius. Jonas went downe to Joppen there foūde a shyppe goynge towarde ẏ coūtre of tharsis ⁊ hyred the same. ¶ The thyrde degre of the synners fall is fulfyllynge of his purpose ẏ he hath bē about so longe to accomplysshe. Consent is euyll/ẏ besy meane to fulfyll his purpose is worse/⁊ thaccomplysshemēt of ẏ synne in dede is worst of all for thre causes/fyrst for ẏ longe contynuaūce/second for ẏ more lust ⁊ pleasure had in ẏ offence ⁊ thyrde for ẏ grete hurte ẏ cometh by it/bothe of soule ⁊ body. A man doynge a trespace agaynst almyghty god ⁊ lye lōge in it offendeth more greuously than yf anone as he is fallen downe by synne wyll ryse agayne/that ꝑsone is lesse blame worthy whiche shortly after cōsentynge wyl refrayne hymselfe than lōge so to cōtynue/⁊ in cōclusyon fulfyll his purpose. The immoderate lust ⁊ pleasure of ẏ body is made more greuous by fulfyllynge of it in dede/than it sholde haue ben onely by thought or consent. For all though ẏ mynde be set on bodyly pleasure wherby ẏ soule is sore vexed/⁊ after bothe body ⁊ soule consent to ẏ same ẏ synne is grete/but in cōclusyon yf thaccōplysshement of the same be exercysed in dede it is made moche more greuous/for by thought ⁊ cōsent onely the soule is made foule/⁊ by ẏ dede bothe body ⁊ soule is corrupte/⁊

many tymes two bodyes as by the synne of fornycacyon
This thyrde degre is figured by ỹ thyrde acte of Jonas
for as ỹ synner fyrst fyndeth meanes & than doth ỹ dede/
so Jonas fyrst foũde the waye & meane to hyre ỹ shyppe
& after entred in to it. As scripture sayth. Et descẽdit
itt eã. He came downe in to ỹ shyppe. And lyke as many
tymes whan a persone hath greuously offended anone
is smyten with thabominacyon of his synne/all be it he
wyll not refrayne by ỹ godly monycyon/so anone as Jo-
nas was entred in ỹ shyppe grete tempest arose on the
see/notwithstandynge he wolde not returne to londe. The
fourth degre in ỹ fall of the synner is ỹ custome of ỹ same
the more ỹ a synner accustometh hyselfe in synne ỹ more
greuous & deper is his dyscentyon towarde ỹ pyt of hell
all though he perceyue it not/for by lytel & lytel he synketh
in to ỹ fylthy pleasure of it/euen as a hors ỹ loketh myre
or claye he waltreth hymselfe in ỹ more easely he lyeth &
enpryntyth deper his symplytude in it/but whan he is
about to ryse agayne the softnes of ỹ erth wyll not suffre
to take holde wherby he might be assysted. The custome
of nature is moche lyke/for naturally we must vse mete
& dryncke in hungre & thurst/& other in lyke wyse as we ha
ue bẽ customably vsed vnto. This fourth degre is more
greuous in ỹ syght of god than is one dede or ones doyn-
ge of a synne. Peraventure one offence/trespace/or fall
may be excused bycause ỹ a man of hymselfe is so fraple.
For it is sayd. Humanũ est cadere. The properte of
man is to fall. Sed pgere i lapsũ & perseuerare dia-
bolicũ est. But to lye longe & contynue in synne is ap-
proyed to the deuyll. Whan the deuyll hath entysed ony
persone in this poynt of cõtynuaũce/he hath than brought
hym in a sadde & sounde slepe/that scant can awake for

ony tallyge or noyse. This degre of the synners fall is re-
presented by the fourth acte of Jonas whiche perceyued
a grete tempest comynge / all be it he wolde not returne
to londe / but went downs in to the lowest partes of the
shyppe & there slepte sore / of this swoynge scripture shew-
eth / sayenge. Descendit in interiora nauis et
dormiebat sopore graui. Jonas descended in to the
lowe partes of ỹ shyppe there slepte soudly. So after the
synner be comen in to ỹ custome of synne / goeth downe &
in maner slepeth in it. The fyfth in ỹ fall of the synner is
whan he reioyseth & maketh boste of the synne that he co-
mytted / where of very ryght he sholde be ashamed / and
fere the paynes of the lawe ordeyned for open synners.
Suche persones be bothe without fere & shame. They
shewe openly & many tymes in comyn tauernes to other
of lyke disposycion / theyr ignominious & shamefull offen-
ces makyng grete crackes how wyckedly they haue done
with ỹ woman & with that / & peraventure wyll sclaūder
her whiche they neuer touched. Thus they make open
vaūte of themselfe to thentent other sholde laude & prayse
theyr wyckednes. Of whome may be spoken ỹ sayenge
of the prophete Osee. Profunde peccauerūt. They
synne depely / & so depely that our sauyour cōpareth that
sclaūderous shewynge of theyr wyckednes vnto the fall
of hym whiche slyppeth downe to the botome of the see.
Utilius est illi si lapis molaris imponat circa collū eius & proiciat in mare. It sholde be bet-
ter & more profytable for the synner yf a mylle stone were
hanged about his necke & so cast in to the see / than open-
ly shewe his synne by boastynge or crakynge. The fyfth
acte of Jonas is correspondēt to this degre whan he was

caſt in to the ſee & dro[illegible]ned in the waters. So theſe grete abhomynable ſynners that make boſte of theyr vngracyousnes be dro[illegible]ned vtterly in ſynne / ouerwhelmed w̄ the many[illegible]olde flodes of it. The ſyxth degre is whan the ſynner wyll defende his errour & impugne agaynſt verſtue they haue ſo longe vſed & accuſtomed themſelfe in by cyous lyuynge / ſo longe made theyr vaſite of theyr ſo dos yuge ꝑ it ſemeth to them as no ſynne / & by all meanes ꝑ may be founde / procure & be aboute to cauſe all other to thynke ꝑ ſame. O grete & deedly pfoūdite of ſynne / whan a man is fallē downe to this degre he deſpyſeth & vtterly forſaketh all holſome monycyons Wherby he myght be brought agayne vnto the ryght waye of good lyfe. Sapiens ſayth. I Impius quum in pfundū malor venerit contēnit. Whan the ſynner is fallen in to the depnes of ſynne than he deſpyſeth all holſome remedyes & correccyon for the amendement of his ſynfull lyuynge he wold haue euery perſone to be of his maner / alſo wyll not ſuffre ꝑ lyke of wycked folkes to be reproued & ſpoken agaynſt / neyther ꝑ greuous woūdes of his ſoule to be touched in ony cōdicyon / the ſynner whiche is of this maner the deuyl hath all hole in his poſſeſſyon & power. Saynt Johñ ſheweth ꝑ our aduerſary ꝑ deuyll goth about ſerchyge whome he may deuour / but now I fere he nedeth not ſo to do / for his purpoſe in maner is all redy fulfylled he hath deuoured & ſwalowed many in to ꝑ loweſt parte of his bely. This ſyxth degre is well ſhewed by the ſyxth acte of Jonas whan ꝑ grete myghty whale deuoured & ſwalowed hym downe in to ꝑ vyle & loweſt parte of his carkeſſe. In lyke maner theſe obſtynate & abhomynable ſynners be vtterly deuoured & ſwalowed downe of our grete enemy ꝑ deuyll. The ſeuēth degre is to deſpayre of

the grete mercy of god whiche is moost depe/moost perylous of all other/& next to the horryble pyt of hell/yf ony creature be fallen downe so depe ỹ he despayre it shall be very harde for hym to ryse agayne. Saynt Crisostom sayth **Desperatio non sinit pctōrem post lapsū exurgere.** Despayre wyll not suffre a man whan he is fallen downe to ryse agayne/it is lyke a depe pyt whose mouth is stopped up with a grete stone so ỹ no thynge may gete out but yf ỹ stone be remoued/the couerynge of this depe pyt desperacyon may not be taken away without strōge & stedfast hope in ỹ grete mercy of almyghty god/of the whiche suphabōdāt mercy we haue so moche spoken in ỹ other psalmes before that yf grete plente of scripture were not whiche by & by in euery place prayseth & exalteth this grete mercy I shold be fered lest no more coude be spokē of it. Than syth this mercy is neuer voyde but alway spokē of in scripture in euery corner it must nedes (as me semeth) be a grete cōforte to all true penitētes. It is also approued by so many perylles & symilitudes/promised w̄ so many affirmacions/& last hath bē so ofte exercysed upon so many syners/ỹ of a trouth ỹ syner is ouer moche obstynate & harde herted whiche can not meke hym selfe lowly hauynge ful cōfydēce & stedfast hope in ỹ endles mercy of god/he ỹ can not fynde in his herte to submytte hym selfe by this maner is dygested & incorporate into ỹ substaūce of ỹ deuyll euen as mete whan it is dygested is turned in to ỹ substaunce of flesshe & blode. For amonges all synnes desperacyon is ỹ thynge ỹ moost maketh vs deuyllysshe & our cōdicyons lyke to dampned spytes/for they shall euer be in despayre/neuer trust to haue forgyuenes. But now to our purpose/yf Jonas beynge in ỹ whales bely/destytute & wyde from all helpe of ony

creature had not ben socoured by the grete mercy of our lorde. I beseche you who coude haue saued hym frō turnynge aparte in to ꝑ whales nature by dygestyon/ & the residue to haue ben voyded out thrugh his guttes lyke dongue in to the depe see/wherby we may well perceyue that a synner fallynge downe frō one degre of synne in to an other without he shortly returne to the state of grace amendynge his lyfe/call to almyghty god his maker for helpe/ & haue a full trust in that mercyfull lord shall at ꝑ last by despayre be incorporate to the substaūce of the deuyll/so shall be conueyed thrugh his bely & fall downe in to the depe pyt of hell. But Jonas in all his Jeopardyes cryed to our mercyfull lorde god askynge mercy/whiche anone he obteyned/for by ꝑ cōmaūdement of god he was delyuered from all perylles & set agayne vpon the erth. Jf a synner wyll do in lyke maner/almyghty god wout doubte shall shewe his mercy & clene delyuer hym frō all peryll of dampnacyon. Jt is therfore very necessary for euery synner dylygently to take hede callynge to remembraūce the perylous & preuy Jeopardyes he lyeth in/wysely with a circūspecte mynde to loke vpon the daūgers that may fall by the same/and that done lyft vp the eyen of his soule to our moost mercyfull lorde god/sayenge. De profundis clamaui ad te dñe: dñe exaudi vocē meā. Blyssed lorde I a synfull creature call to the for helpe/I beseche ꝑ here my voyce. Jt is also profytable for good & ryghtwyse people ofte to reherse this verse wherby they may auoyde ꝑ grete perylles of this wretched worlde/no creature lyuynge is so stedfast & sure but may fall in to these depe daūgers of synne/wherfore saynt Poule admonysheth vs all sayenge. Qui stat videat ne cadat. He that standeth or elles he thynketh in the

ryght waye of good lyuynge/ let hym take hede leest he fall or go out of it. For this cause euery ryghtwyse perſone ſaye. De profundis clamaui ad te dñe: dñe exaudi vocē meā. Good lorde I beynge in trouble & fere of myn enemyes ỹ worlde/ ỹ fleſſhe & the deuyll crye to the for helpe/ here my voyce/ deliuer me frō theyr daū gers. Thyrde let vs ofte repete this ſayd verſe for them ỹ be in ỹ paynes of purgatory/ for whome Chryſtes chirche hath ordeyned ſpecyally this pſalme to be ſayd/ ỹ ſoules beynge in theſe grete paynes abyde euer lokynge for the grete mercy of god/ alſo one droppe of it to ſwage theyr paynes by ỹ helpe of our prayers/ therfore as hertely as we can let vs all ſaye this for theyr cōforte. De pfundis clamaui ad te dñe: dñe exaudi vocē meā.

¶ For as moche as this pſalme of our holy fathers is ſet in ỹ nombre of penytencyall pſalmes/ therfore in our begynnynge it is cōuenyent we ſhewe ſome reaſon why it ought ſo to be named/ & what thynge is in it longyng to penaūce. There be. iij. partes of penaūce as it is ſhewed by dyuynes wherof we haue ofte ſpoken by dyuers fygures/ cōtrycyon/ confeſſyon/ & ſatyſfaccyon/ notwithſtandynge in many places of ſcrypture they be ſhewed fyguratyuely by the nombre of. iij. as it appereth in exodi/ the people of Iſraell walked in Wyldernelle many tymes/ but amonges all other ſpecyally is there named ỹ ſpace of. iij. dayes/ whiche ỹ grete doctour Origene expowndyng ſheweth ỹ miſtery of the. iij. partes of penaūce to be ſignyfyed by thoſe. iij. dayes. Alſo in ỹ ſtory of Jonas wherof before we haue ſomwhat touched is ſhewed/ that Jonas beynge in the whales bely ỹ ſpace of. iij. dayes cryed to almighty god for his deliueraūce/ whiche the thyrde daye was herde/ deliuered from the deuourynge of that

same grete & horryble beest or fysshe that swalowed hym in to his bely/and so let agayne vpon the erth. These .iij. dayes lyke wyse as we sayd before signyfyeth .iij. partes of penaūce/wherby synners be delyuered frō ỹ captiuite of ỹ deuyll/frō his tyrānye/& restored agayn to theyr fyrst lyberte. Our pphete Dauid in ỹ begynnynge of this psalme vseth a lyke mystery fyrst expressyng his peticyon vnto god by these wordes. De profundis clamaui ad te dñe: dñe exaudi vocē meam. Fiāt aures tue intendentes in vocē deprecationis mee. In the whiche wordes be expressed the thre partes of penaūce. Fyrst he prayeth for cōtricion sayenge. De profundis clamaui ad te dñe. For confessyon he addeth. Dñe exaudi vocē meā. And thyrde for satysfaccyon. Fiāt aures tue intendētes in vocē deprecationis mee. Fyrst cōtrycyon is a grete inwarde sorowe compynge frō the very depnes of ỹ herte with mekenes/by a profounde consyderacyon & remembraūce of our synnes. Truly the depnes of synne is very grete as it was shewed before. And for that cause we must make depe serche in our conscyence remembrynge the gretenes of euery synne with grete humylite comynge from the herte rote. Profundū est cor hominis. The herte of man is depe/Whosoeuer cryeth to almyghty god hertely/ỹ is to saye/from the depnes of his herte must nedes be herde. God may not expulse or forsake the herte ỹ is so penytent & meke. For our pphete sayth in an other place. Cor cōtritū et humiliatū deꝰ nō despicies. Blyssed lorde thou shalte not despyse a cōtryte herte. And how may the herte be more contryte & meke as whan of very contrycyon. Mekenes and profounde consyderacyon of our synnes we

aske mercy & forgyuenes of almyghty god. A lytell sor
owe is not suffycyent nor lytell penaunce/but we must
haue grete sorowe & grete penaūce whiche maketh gre
te noyse before our mooste mercyfull lorde. And ỹ persone
that cryeth to god on this wyse/with grete sorowe & pe
naūce hath very cōtrycyon/he may well saye. De pro
fundis clamaui ad te dñe. Lorde I haue cryed to
the from my very herte rote. But this crye must be softe
without noyse of wordes/it must be in the secrete places
of the herte/no voyce/nó soūde/in ony wyse shewed out
wardly. Cōtrycyon is none other but an inwarde sorowe
of the mynde set in ỹ prcuy place of the herte/whiche ne
des must go before confessyon made by mouth/for truly
confessyon without contrycyon had before profyteth ve
ry lytell or no thynge. All be it contrycyon is secrete with
in the prcuy place of the herte/notwithstandynge confes
syon must be made by open wordes/manyfest shewynge
of ỹ mynde/expressynge truly & openly euery synne with
the circūstaūce to a preest/all colouryng/faynynge & hy
dynge of our trespace set aparte/whiche can not be done
in ony cōdicyon but by spekynge of wordes/therfore euc
ry penytent in this seconde place is taught to aske of al
myghty god ỹ he vouchesafe mercyfully to here & accept
his confessyon/sayenge. Dñe exaudi vocem meā.
Lorde here the voyce of my cōfessyon. We sayd satysfac
cyon is ỹ thyrde parte of penaūce/whiche is deuyded in
to other thre partes. Almesdede/fastynge & prayer/amon
ges these prayer is the chefe/& in maner all hole satysfac
cyon/this may be shewed for thre reasons. Fyrst bycause
it encludeth ỹ other two almesdede & fastynge. Seconde
ly it is a sacrefyce of a more noble thynge than ony other.
And thyrde it is more comyn/more lyght/more easy for

ony persone to do. Prayer in it selfe is almesdede/namely whan we praye for synners beynge in grete necessyte & mysery/ for by our so doynge we shewe and exercyse our spirytuall almes vnto theyr soules/ whiche is ferre better than ony bodyly almes doynge. Prayer also yf it come from the herte and mynde as it sholde/maketh the body wery/feble and subgecte to the soule/ Whiche thynge is specyally done by fastynge. Now ye may perceyue how prayer encludeth the other two partes of satysfaccyon almesdede and fastynge. Seconde we sayd prayer is a sacrefyce made of a more excellent/noble/and acceptable thynge before god. For whan we dystrybute our goodes gyuynge them in almes to the poore people a sacrefyce is made of our worldly substaūce to almyghty god. By fastynge we do sacrefyce with the substaunce of our bodyes/but whan we make our prayers lyftynge vp our myndes to almyghty god a sacrefyce is made of our soule whiche is moost acceptable in his syght. Therfore as moche as ỳ soule is better/more noble & acceptable than is the body or ony worldly rychesse/so moche more noble sacrefyce prayer must nedes be than is almesdede or fastynge. Thyrde we sayd prayer is more comyn and easy for ony persone to do. Euery body is not of substaunce in rychesse to gyue almes vnto the poore/neyther ony persone is soo hole and stronge of hymselfe to suffre many longe fastynges/but who is so feble and weyke in body that may not at somtyme praye? truly none/therfore prayer is more comyn/more lyght and easy than is fastynge or almes dede. And for as moche as it is chefe amonges the other partes of satysfaccyon/our prophete therfore remembreth and techeth the penitent specyally in this thyrde place to aske of god faythfully with true hope that of his goodnes he gyue hede vnto his prayer.

Fiāt aures tue intendētes in vocē deprcatio-
nis mee. Good lord I beseche the gyue hede to ꝑ voyce
of my prayer with the eres of thy pyte & mercy. This is
the somme of our hole petycyon / that our blyssed lorde of
his goodnes vouchesafe to accepte our penaūce done w̄
a good wyll / also with true cōtrycyon / confessyon / & satys-
facyon / wherby we may be defended & holden vp from
the horryble pyt of eternall dampnacyon. If almyghty
god be so cruell & vnmercyfull that for one offence done
agaynst his goodnes wyll not forgyue & exercyse his mer-
cy whan we call for it / perauenture we sholde take occa-
syon to leue our pacyence for his sake / & so slyppe downe
in to ꝑ eternall paynes of hell / lyke as ꝑ wyse man sayth
Ue hijs qui ꝑdiderūt sustinentiā. Euerlastyng
sorowe be to them that haue lost theyr pacyence whiche
is onely susteyned by true fayth & hope in his mercyfull
forgyuenes / therfore our prophete techeth vs here to put
our stedfast hope & cōfydence in god & with the same con-
forte our soules / promysynge also ꝑ he shall exercyse his
mercy vpon all very contryte & true penytentes / whiche
promesse he fortefyeth by thre maner of meanes / fyrst by
thoccasyons ꝑ sholde cause vs not to haue forgyuenes /
seconde by the promesse made to euery true penytent / &
thyrde by his suphaboūdaunt mercy / whiche is euer re-
dy to all that wyll aske it forsakynge theyr synfull lyfe.
Thre thyngs there be whiche of a lykelyhode sholde cause
almyghty god not to forgyue synners. Fyrst the gretnes
of theyr synnes. Seconde his ryghtwysnes. Thyrde the
instytucyon and ordynaunce of his lawe. But now we
shall shewe that these thre can not withstande the forgy-
uenes of almighty god / but nedes he must be mercyful &
forgyue synners be they neuer so greuous / namely them

whiche be penytent & sorowfull for theyr mysliuynge. Our wyckednes shall not withstande yf we wyll be penytent & with a constaunt mynde amende our lyf. Elles all we were in a perylous condycyon/for whan ony persone offendeth agaynst almighty god/yf he were not mercyfull & wyllynge to forgyue his trespace/alas all we be than in grete ieopardy of dampnacion/what shall we do but fall in to the depe dungeon of dyspayre. If it were shewed ones for a trouth that god wolde not forgyue synners how myght we kepe ourselfe frō dysperacyon/dyspayre is none other but wantyng of very hope & trust in the forgyuenes of almyghty god. If it so were that god wolde not exercyse his mercy/by what meanes myght we ordre ourselfe not to fall in dyspayre. But doubtles it is not so/he is mercyfull and alway redy to forgyue. For now be innumerable sayntes in heuen/notwithstandynge somtyme they greuously trespaced brekyng the commaūdemētes of god/& what creature lyueth that neuer offended. The wyse man asketh this question. **Quis potest dicere mundū est cor meum/purus sum a peccato.** What persone lyuynge may saye my hert is clene/I am without synne. Saynt Poule sayth. **Oēs peccauerūt & egerūt gr̄a & mia oipotentis dei.** All were synners (fewe excepte) & neded the grace & mercy of almyghty god/whiche was graūted & euer shall be to all that wyll aske it. This may well be affermed desyryng none other example but that we spake of before/ye herde how meruaylously Jonas was deliuered by the mercy of god from the depe daungers that he was in/ye herde also of the many grete ieopardyes of his lyfe þ he was in/almoost destytute from hope/thought neuer in

maner to haue be socoured and set agayn at lyberte/not withstandynge he cryed to our mercyfull lorde/ & obteyned forgyuenes. Now thou synner what soeuer thou art (yf ony suche be in this presence) that for the gretnes of thy synne is fallen in to despayre. Here now the grete offence of Jonas agaynst our lord god brekynge his cōmaūdement/ & yet notwithstandyng by his prayer obteyned forgyuenes/it was not denyed but lyberally graūted. Al ye knowe ryght well ẏ more gentylly & mekely almyghty god deleth with ony persone/the hyer in degre that he set hym yf he breke his cōmaūdemētes ẏ more greuous is his offence. Now so it is Jonas was called of god to an hye offyce/had auctoryte to speke for an hole comyn welth/it may be called the state or degre of a postle/whiche in honour is aboue all the degrees of this worlde/he had also ẏ spiryte of prophecy/a meruaylous gyfte/very fewe or none be endued with it/the cōmaūdemēt he had was not by a generall precepte as the offyce of bysshops and other whiche haue cure of soules is generally gyuen to them/but moche more specyally it was attrybued to hym by peculer reuelacyon & the worde of almighty god As it is wryten in holy scripture. Factū est verbū dñi ad Jonā. Our lorde sayd to Jonas/truly a grete difference is bytwene the cōmaūdement gyuen by a kynge to ony persone by name/ & the cōmaūdement gyuen to an hole multytude indifferently. Ferthermore the mater the besynes whiche was cōmaūded hym to do was of no small weyght/ & also he myght haue done it at his ease. Euery man wyl thynke the mater grete wherby ẏ helth and relefe of.xx.c.thousande soules dependeth/so many was in the cyte of Niniue where vnto he was sente. He neded not to make a grete oracyon to perswade the peo-

ple. These fewe wordes had ben suffycyent for his dys-
charge. Adhuc quadraginta dies & niniue sub-
uertet. within.xl.dayes the cyte of Nyniue shall be de-
stroyed / ye se well the shewynge of this mater was not
so dyffuse but he myght haue done it on ẏ best wyse. Jo-
nas had a vayne & folysshe estimacyon regardynge hym
selfe to moche / he thought almighty god is so good & mer
cyfull of hymselfe that as soone as ẏ people wyll forsake
theyr errour & knowlege themselfe gylty he wyll doubt-
les shewe his mercy on them / & so shall I euer after be ta
ken as a lyer & neuer after be gyuen credence to my wor-
des / for this cause he fledde wolde not obey the cōmaūde
ment of god / more regardynge hymselfe than the saluas
cyon of so many thousande soules. All these thynges con
sydered we may well ꝑceyue his grete cōtempte agaynst
god & brekynge of his lawe / notwithstandyng our best &
mercyfull lorde whan Jonas in all his grete perylles re
membred his vnkyndnes done agaynst his maker & cal
led to hym for mercy / anone he graūted hym forgyuenes
If god had kepte in mynde his vnkyndnes truly he had
not so haue ben delyuered / but he of his gentylnes toke
more hede to his penaunce than to his offences done be-
fore / whiche gentylnes he sheweth to euery synner that
wyll forsake his wretched lyfe and aske forgyuenes. If
almyghty god were not thus benefycyall & mercyfull /
neyther Jonas nor ony other creature myght escape the
daūger of fallynge in to despayre. Therfore our ꝓphete
sayth. Si iniq̄tates obseruaueris domine: dn̄e
quis sustinebit. Lorde yf thou bere in mynde our syn-
nes & wyll not forgyue vs / who may kepe hym from des-
payre. By these we may knowe that our synnes can not
withstande the grete mercy of god / yf we be penytent.

Now we shall shewe that the ryghtwysnes of god can be none obstacle agaynst his mercy. ¶It is requyred bothe of ryght and equyte a recompence to be made for a trespace or vnkyndnes shewed to ony persone or euer the offence be vtterly forgyuen. And for ỳ cause a certayne solempne feest was instytute in the olde lawe by Moyses accordynge to goddes cõmaũdement euery yere to be celebrate & kepte/whiche they named the feest of makyng clene and the daye of mercy. In that solempne feest customably was offred vp a certayne general sacrefyce for the synnes of all the people. On that daye whan that the bysshop of theyr lawe hadde halowed certayne quycke beestes in an out hous of the temple. Anone hymselfe onely arayed with solempne apparayle sholde entre in the temple/and go forth to a place in the sayd temple called Sancta sanctorum/takynge with hym parte of the beestes blode/whiche seuen tymes he sholde sprynkle before the sete of god whiche they called Propitiatorium/a place of mercy/ Wherwith almyghty god sholde be made more meke and the sooner exercyse his mercy vpon the people. So for this cause they named that solempne feest the daye of mercy. All this sacrefyce done by the bysshop in the olde lawe was onely but a fygure. And as saynt Poule wrote vnto the hebrewes a sygnyfycacyon or token of the knowen trouth to come. Therfore chrysten people syth our tyme now is the plenteous tyme of grace we may not be in no worse condycyon than the Jewes were. In theyr tyme almyghty god was pealed by the meanes of theyr sacrefyce. Now moche more in our dayes where as grace is superhabouñdaunt a sacrefyce shall be made the whiche is of moche more strength/ more vertue/to purge and vtterly doo awaye

our synnes. Also it shall sooner moue almyghty god to
exercyse his mercy vpon vs. Let vs remembre who is
our bysshop/what is our sacrefyce/what maner blode it
is/what is the inwarde parte of the temple/& to what
entent all these were ordeyned. The holy doctour sayut
Poule sheweth them at large in a meruayllous epystle
wryten to the hebrewes. Christus assistens pon-
tifex futurorū bonorū pamplius & perfectius ta
bernaculū nō manu factū/id est nō huius crea
tionis nec̄ per sanguinē hircorū aut vitulorū
sed per ꝓpriū sanguinē introiuit semel in sctā
eterna redemptione inuenta. Chryst Jesu is our
bysshop/his mooste p̄cyous body is our sacrefyce/whiche
he offred vpon a crosse for the redempcyon of all ꝑ worlde
The blode shedde for our redempcyon was not the blode
of gotes or calues as in ꝑ olde lawe/it was the very blo-
de mooste innocent of our sauyour Jesu Chryst. The tem
ple wherin our bysshop dyd sacrefyce was not made by
mannes hande but onely by the power of god/he shedde
his p̄recyous blode for our redempcyon in the face of all
the worlde/whiche is ꝑ temple made onely by ꝑ hande of
god. This temple hath two dyuers partes/one is ꝑ erth
wheron we be inhabyte/the other is not yet knowen to
vs mortall creatures. Fyrst he dyd sacrefyce in the erth
whan he suffred his passyon. After in a newe clothynge
or garment/the vesture of immortalite/& with his owne
p̄recyous blode entred in to sctā sanctorū/that is to saye
in to heuen where he shewed his sayd mooste p̄recyous
blode before the trone of his father whiche he shedde for
all synners. vij. tymes. By this holy sacrefyce almyghty
god must nedes haue pyte & execute his mercy to al true

penytentes/ & this sacrefyce shall euer cōtynue not onely yere by yere as ẏ maner was of iewes/ but also it is dayly offred for our conforte/ and euery houre & moment for our moost stronge socour/ wherfore saynt Poule sayth. Eterna redemptione inuenta. By it we be redemed for euer. Euery cōtryte & true penytent persone not wyllynge to fall agayne but with a full purpose cōtynue in vertuous lyuyng is parte taker of this holy sacrefyce As saynt Johñ sheweth in his fyrst epystle. Filioli mei hec scribo vobis vt non peccetis sed & si q̄s peccauerit aduocatū habeamus apud patrem iesum christū iustū et ipse est ꝓpiciatio ꝑ pctis nostris nō pro nostris tantū/ sed & toti⁹ mūdi. My dere children in god I wryte to you gyuynge monycyon ẏ ye absteyne from synne/ & yf at ony season by your owne neclygence ye trespace agaynst god/ call vnto Jesu Chryst our aduocate in heuē vnto ẏ father whiche offred hȳselfe in sacrefyce for our synnes/ not onely for ours but also for the synnes of all the worlde. All we therfore beynge penytent & sorowfull for our offences past with a full purpose neuer agayne to trespace trustȳge by the grace of our lorde so to contynue may trust veryly that by this sacrefyce the body of Jesu Chryst dayly offred for our redempcyon/ almyghty god ẏ father of heuen is caused ẏ sooner to be meke & shewe his mercy euer redy to forgyue as soone as we aske forgyuenes. For ẏ same sayd sacrefyce is ẏ very mercyfull remedy for our synnes. As it foloweth in the same psalme. Q m̄ apud te propiciatio est. Syth this holy sacrefyce may so spedefully moue the goodnes of almighty god to mercy/ forgyuenes/ & is ẏ very strength of our penaūce wherby we may make

satysfaccyon for our grcuous trespaces / who wyll thynke that his ryghtwysnes myght in ony condicyon be an obstacle agaynst his mercy. The ordynaūce of his lawe lyke wyse can not withstande nor kere vs but euer to haue forgyuenes yf we aske it. Of a trouth the lawe gyuen to the Jewes was very kerefull and cruell / for that cause named the lawe of kere and deth. But now all suche seremonyes / kerefulnes / subgeccyons and crueltie ordeyned for brekyng of it be past and done. As saynt Poule sayth a newe lawe is made and publysshed whiche is the lawe of lyberte and grace / the lawe of lyfe and mercy. Of the olde lawe gyuen by Moyses Saynt Poule wryteth on this maner. **Irritam quis faciens legē Moysi sine vlla miseratione duobus aut tribus testibus morit̄ur.** Who soeuer dyd breke the lawe of Moyses wytnesse had of two or thre sholde dye without mercy. Take hede how vnmercyfull ỹ lawe of Moyses was But what is wryten in Chrystes lawe. **Penitētiam agite & appropinquabit regnū celorum.** Do penaunce for your synnes and ye shall be saued. Beholde by the lawe of Chryst our sauyour almyghty god wyll be meke and exercyse his mercy yf we do penaunce. And bycause euery penytent sholde euer be in surete of the same the grete auctorite to forgyue synne is lefte here amonges vs in the chirche of Chryst and the power of the same gyuen to preestes that they by that auctorite may assoyle euery true penytent and forgyue all theyr synnes whiche is auctorysed by the wordes wryten in Chrystes lawe. **Quor remiseritis peccata remittuntur eis.** whose synnes soeuer ye forgyue here in this chirche mylytaūt be they neuer so greuous the same shall be for

gyuen in heuen / therfore what soeuer synner wyll go w̄
a contryte herte vnto a preest shewe to hym all his syn-
nes without ony glose or colour and meekely do after his
counseyle in makynge recompence for his greuous offen
ces shall be made clene from all synne by ꝑ vertue of the
sacrament of absolucyon. This is a meke and mercyfull
lawe of our sauyour Chryst Jesu lone to the omnipotent
father of heuen / we may not in ony condicyon breke this
gentyll lawe / for who soeuer be foūde as a transgressour
of it shall deserue grete indignacyon of god / who breketh
this lawe of Chryst / truly they whiche presume and be
more bolde to synne bycause ꝑ mercy of god is so prompt
and redy. Let vs all therfore beware for the reuerence of
the dredefull mageste of god / and euer apply our selfe to
do after his mercyfull lawe. For yf we now in this tyme
of grace breke his cōmaūdementes our transgressyons
be so moche the more / notwithstandynge yf at ony sea-
son for lacke of takyng hede or by our frayle we do a tres-
pace agaynst his goodnes let vs neuer despayre of for-
gyuenes nor go vtterly away from our blyssed lorde / but
stycke fast / lene to hym / and holde vp our selfe in trust
of his mercyfull forgyuenes lyke a post set to a wall all
though it seme to holde vp that wall / yet the post hath
more socoure from fallynge downe by the wall than the
wall hath by it / for yf the wall were not that post shol-
de soone slyppe to the erth. Lyke wyse yf we wyll lene /
cleue / or stycke fast with a stedfast mynde and trust in
the grete mercy of almighty god in maner as we myght
holde hym vp in vs / we shall be sustayned and suppor-
ted in our so doynge rather by hym / than may we saye
well this that foloweth. Et propter legem tuam
sustinui te domine.

HEtherto we haue shewed that neyther our synnes
nor the ryghtwysnes of god/neyther ꝑ ordynaūce
of his lawe may withstande/but alway true penitentes
shall haue forgyuenes. Now in this second place we shall
make demonstracyon of the same by his owne worde ⁊
promesse in holy scripture. All though we may shewe mo
the for it in scripture/yet this one shall now suffyse. God
almighty promysed by his prophete Ezechiel that euery
true penytent wyllynge to forsake his synfull lyfe sholde
haue forgyuenes/and neuer after his wyckednes to be
layde to his charge. These be his wordes. Conuerti
mini ⁊ agite penitentiā ab omnibus iniqtatibus
vestris et non erit vobis in ruinam iniquitas.
Be ye turned from your synfull lyfe do penaūce for your
synnes ⁊ they neuer after shall be imputed to you/ye shal
neuer be dampned. May ony synner be he neuer so wyc-
ked fall in despayre remembrynge with stedfast hope this
generall promesse made by almyghty god/what doth ꝑ
synner drede more than eternall dampnacyon/by whose
auctorite shall he suffre that payne but onely by ꝑ aucto
rite ⁊ cōmaūdement of almyghty god/yf god cōmaūde it
there is no remedy/no fleynge may serue/no socour may
than be had/for his cōmaūdemēt must nedes be obeyed
⁊ abyden by/but almyghty god of his goodnes cōmaū-
ded rather the contrary/sayenge. Conuertimini ⁊
agite penitentiā. ⁊c. Be ye turned from your synfull
lyfe/do penaūce for all your offences/⁊ ye shall neuer be
dampned/take hede these be his wordes. Shall we not
byleue them/be they not wryten to all synners/shall we
not gyue credence to almyghty god. Truly we must ne-
des byleue what soeuer he sayd. Quia fidelis dñs

Omnibus verbis suis. For god is true in all his wordes/let vs therfore trust veryly in his sayenge/ & in hope of the same let vs holde vp ourselfe from fallynge in to the depe dungeon of despayre/that euery one of vs may saye. Sustinuit anima mea in verbo eius My soule is socoured from despayre by stedfast hope and trust in the promesse of almyghty god. His grete power doth moche fortefy his promesse/ for yf god were not almyghty euer without chaũge he myght not alwaye kepe his promesse. We se by experyence that the promesse & purpose of men be dayly & hourly chaunged/somtyme for lacke of myght/wantynge of good/and somtyme bycause the lyfe of men is made shorter by weykenes of nature that they may not perfourme theyr promesses. It is a comyn ꝓuerbe. Homo ꝓponit & deꝰ disponit. Man purposeth & god dysposeth. Truly almyghty god may at his pleasure turne and dysseuer the purpose and entent of euery persone hygh or lowe/poore or ryche. He hath so moche strength/so grete power that no creature may withstande it. Saynt Poule sayth. Voluntati eius q̃s resistit. Who may resyst the wyll of god. And in an other place. Scio cui credidi et certus sum quia potens est depositũ meũ seruare. I knowe in whome I haue byleued/and am sure he is of power to kepe his promesse with me. Not onely saynt Poule affermeth this/but also all holy scripture. It is wryten in ẏ boke of sapyence. Respicite filii nationes hominũ et scitote quia nullus sperauit in dño et confusus est. All people take hede and knowe for a surete that from the begynnynge of the worlde vnto this

houre neuer creature puttynge his hole trust in our mer
cyfull lorde god was vtterly confounded. If we sholde
trust to haue forgyuenes & obteyne it not / were it not a
grete cõfusyon to vs / what myght be a greter rebuke or
shame than to stande before ẏ terryble face of almyghty
god / in the presence of his aũgelles & all the hole compa-
ny of heuen / trustỹge to be one of theyr nombre / notwith
standynge impulsed & casten downe in to eternall dam-
pnacyon / truly none so grete confusyon. Alas what shall
we wretches do / what more shamefull and opprobryous
thỹge may happen to ony persone than to be shamefully
confoũded in the presence of so gloryous a multytude. O
moost mercyfull lorde / thy scripture sheweth neuer crea-
ture was confoũded that trusted in the. Nullus spe-
rans in domino et confusus est. No persone tru-
stynge in god was at ony tyme confoũded. O moost me-
ke lorde shall we be fyrst brought to confusyon. Perauen
ture we be not so sorowfull and penytent for our offences
as other nacyons were / notwithstandynge our desyre is
to be as penytent as they / our wyll is good / we wold fay
ne be true penytentes. And yf our sorowe & penaunce be
not so grete as they ought to be / blyssed lord thy goodnes
may encrease & make it more. Therfore we mekely be-
seche the graunte vs true & suffycyent penaũce / wherby
we may veryly trust to be the children of saluacyon accor
dynge to thy promesse. And that we may haue full com-
fydence in thyn infynyte power by ẏ whiche thou mayst
truly kepe thy sayd grete promesse / to thentent all we
may saye. Sperauit anima mea in dño. The ho-
pe & trust of my soule is all hole in our lord / percase some
persone wyll saye. I knowe well god is true & myghty
to fulfyll his promesse. Also I doubte not in the perfour-

mynge of the same. But whan almighty god hath ones forgyuen a synner/it is suffycyent for obseruynge of his promesse. And yf the synner fall agayne god is dyscharged & no more boūde to forgyue hym. Perchaunce some man wyll thynke thus in hymselfe/namely whan our aduersary ẏ deuyll putteth suche a thought to his mynde/wherby he may ẏ sooner brynge hym in to despayre. Who soeuer thynketh so thynketh falsly/as we shall proue. For in ẏ gospell of Luke we be taught to forgyue/not onely one tyme/but as oftē as our neyghbour offendeth agaynst vs. Our sauyour sayth. Si peccauerit in te frater tuus increpa illū: & si penitētiā egerit dimitte illi: & si septies in die peccauerit in te & septies in die cōuersus fuerit ad te dicēs penitet me/dimitte illi. If thy brother trespace agaynst the blame hȳ charytably/& yf he be sory for his trespace forgyue hym. Also yf he offende. vij. tymes on a daye & as many tymes aske forgyuenes/so ofte forgyue hym. By these wordes we be cōmaunded to forgyue with all our hert vnfeynedly as oft as our neyghbour or euenchrystē doth trespace agaynst vs. Shal god be more meke than man he must nedes. Shall man forgyue sooner than almyghty god? Nay truly. For syth al mekenes/mercy/pyte & all goodnes is specyally in god/who may be so meke & mercyfull as he is. Our sauyour sayth. Nemo bonus nisi deus. No man is good but onely god/that is to saye/no man is so vtterly pure wout dyssymulacyon/wout spotte of malyce as is almyghty god. In so moche therfore as no creature is wout synne/& yet one wyll forgyue an other. Moche more the god of all goodnes ẏ is so

clene without spotte or blemysshe or malyce must exer-
cyse his mercyfull dede so ofte as we be penytent & aske
forgyuenes/whiche he promysed sayenge. Dimitte
et dimittetur vobis. Forgyue & ye shall be forgyuen
And in an other place. Qua mẽsura mẽsi fueritis
remecietꝰ vobis. Euen as ye do to an other/so shall ye
be done to. By this ye may se that they erre moche & go
from the trouth whiche thynke almyghty god wyll not
forgyue moze than ones. For though we synne neuer so
greuously and ofte/yf at ony tyme by penaunce we wyll
turne agayne to hym/mekely askynge forgyuenes it shall
not be denyed vs. But of a trouth we must aske mercy or
we dye/ for by cruell deth the lyght of the daye the tyme
of forgyuenes is vtterly taken away from vs/and derk-
nes of the nyght is comen/in the whiche no creature can
do that thynge wherby he shall obtayne mercy. Of this
sayd nyght our sauyour shewed. Uenit nox quan
do nemo potest opari. The nyght shall come whan
no man may werke or do ony thynge profytable for hym
selfe. Therfore as longe as we be lyuynge in this myse-
rable lyfe/that is to saye/from our natiuite and fyrst co-
mynge in to this worlde vnto the tyme that we shall dye
so longe is ꝑ tyme wherin our penaūce may be accepta-
ble vnto god/& trust veryly to haue forgyuenes. This
daye or tyme of mercy is parted in .xij. houres as it is
shewed by a parable in ꝑ gospell of Jonas. If thou that
arte truly penytent wyll come at ony of these houres/al-
myghty god shall not forsake the/whether thou come
erly or late/trust veryly of forgyuenes for the askynge.
Dyd not the theef in the houre of his deth obteyne mer-
cy as soone as he called for it. Jonas also beynge in Jo-

perdy of deth. Ezechie in lyke wyse whome all phthyryes iudged to dye was forgyuen. Nabugodonosor whiche ofte forsoke and ofte turned agayne to hym/dyd not our mercyfull lorde forgyue all his trespace. The prophete Dauyd in lyke maner after he had cõpytted auoutry & manslaughter/yet he fell agayne to synne/was not almyghty god mercyfull to hym in dede whan mekely he knowleged his greuous offences. Who dare now be so bolde to saye ꝑ god wyll not forgyue the synner moze ofte than ones. It is wryten. In qnacunqꝫ hora ingemuerit peccator saluus erit. At ony tyme whan the synner is sory for his offences/he shall not be dampned. Therfore euery houre/erly or late/who soeuer is penytent in this lyfe may trust veryly to be forgyuen of our meke lorde & mayster. To ꝑ whiche our ꝓphete exhorteth vs sayenge. A custodia matutina vsqꝫ ad noctẽ speret israel in dño. Euery true penytent trust in our lorde bothe erly & late/that is to saye/in euery age from the fyrst houre of our compynge in to the worlde vnto the last whan we shall dye. Euery true penytent may be called Israell/a man seynge god/trustynge to haue forgyuenes of hym. We now may be in a suretee that almyghty god shall be mercyfull to all true penytentes. Fyrst by cause of his promesse/secondly for he is almyghty/wherby he may at all tymes ꝓfourme ꝑ same/thyrdly bycause he is so gentyll & euer redy to forgyue/now last we shall shewe ꝑ same vnable to be spoke of. Quia apud dñm misa. The mercy of god can not be but grete/it can neuer be lympt to ony creature. Euery thynge that is lytell & lympt to a certayne tyme or nombre/also by addycyon or

dymynucyon may be made more or lesse/lacketh perfec-
cyon/it must nedes be imperfyte. But all ẏ is attrybute
or spoken of god is perfyte/therfore his mercy can not be
but grete & infynyte bothe in tyme and nombre/whose
gretnes hath none ende. As it is wryten. Scdm ma-
gnitudinē illius/ita et mla illius cum ipso est.
Lyke as his power & myght is without ende/so is his
mercy. And ẏ his power is infynyte scrypture sheweth.
Et magnitudinis eius nō est finis. The power
of god is intermynable/or without ende. Therfore his
mercy must nedes be infynyte/& alway one neyther mo-
re ne lesse. As saynt James sayth. Apud deū nulla
est trāsmutatio nec vicissitudinis obūbratio.
All thynge in god is alwaye one without chaunge. Da-
uyd in lyke maner sheweth in a psalme before rehersed.
Tu autē idemipse es. Blyssed lord thou arte with-
out mutabylyte/perauenture Dauid ment the same in
this psalme in so moche expresseth no tyme but speketh
absolutely. Quia apud dñm misericordia. Take
hede he neyther sayth ẏ mercy of god is/was/or shall be
sygnyfyenge that it is infynyte. Lyke as his superexcel-
lent mercy may not be comprehended in mesure ne nom-
bre assemblably it may not be lymyt to ony certayne ty-
me. But alwaye euery houre/euery moment whan the
synner is apte to receyue it/almighty god shall be redy to
graūt his desyre. Whiche holy scripture in an other place
sayenge. Quis inuocauit eū & despexit illū qm̄
pius & misericors est deus & remittet in die tri-
bulationis pctā. Almyghty god neuer despysed crea-

ture ẏ asketh forgyuenes / for he is so meke & mercyfull redy to forgyue whan ẏ synner is contryte for his synfull lyfe. O swete wordes / more sweter than hony and suger / blyssed lord gyue me grace to make recognycyon & haue it in experyence. Thou neuer despysed creature ẏ asked mercy bycause ẏ arte meke & mercyfull / redy to forgyue them ẏ be sorowfull for theyr offences. It is not spokē so in thyn holy scripture. Is not thy sayenge true / dyd ẏ not make vs of nought. Do we not dayly aske mercy / shall we onely be expulsed / of a trouth our synnes be grete but thy mercy excedeth all gretnes & mesure. Our trespaces be many / but no nōbre is of thy mercy. Our synnes many tymes be renewed after ẏ hast forgyuen them / notwithstandynge good lorde thy mercy is lymyt to no certayne tyme but euer redy to be receyued by & by of all ẏ be penytent. Quia apud dñm mīa. For ẏ mercy of god is infinyte. Many tymes one persone may haue pyte on another / & yet helpe hym no thynge at all / as thus. A poore man pauenture goth in to a pryson where he seeth many prysoners sore punyffhed wͭ fetters & other engyns / by ẏ syght he is moued wͭ pyte & mercy / notwithstandyͤge he hath not wherwͭ to helpe them. If almyghty god were in lyke cōdicyon / his mercy shold lytell ꝓfyte vs. But he is not poore he is moost ryche / in his tresour hous is rychesse innumerable / wherwith also he may redeme all ẏ world from ẏ pryson & captiuite of ẏ deuyll. The rychesse cōuenyent for this redēpcion is no corruptable gold or syluer. As sayͤt Peter sayth / it is ẏ very innocēt & precyous blode of ẏ incōtamynate lambe Iesu Chryst ẏ onely sone of ẏ father whiche made & ordred all other thyͤges in the worlde by mesure / weyght & nōbre as scripture sheweth Omīa feci in numero pondere et mēsura. The

physycyen also commaundeth a man to be let blode by a certayne mesure or quantyte. Notwithstandynge our blyssed lorde shedde his blode so plenteously without mesure that no droppe was lefte in his body. And in probacyon of the same bothe blode and water yssued from his herte/ where as ones shedynge had ben suffycyent for ẏ redempcyon of all synners (all though they be innumerable) yet he was not so content but with his owne wyll suffred to haue it yssue out of his moost precyous body many mo tymes for our redempcion. For anone after his byrth in his moost tender age/ he was circumcysed/ & the flesshe of his preuy parte cut with a sharpe stone/ where his precyous blode flowed out suffycyently for ẏ redempcion of all synners. Agayne it was shedde before his passyon whan he prayed to his father on the mount. At that tyme his manhode was in so grete agony that ẏ swette yssued out fro his face as it had ben droppes of blode fallynge downe to ẏ grounde. Thyrde whan he was bounde naked to a pyller & cruelly beten with scourges agayn he bledde on euery syde. Fourth whan his crowne made of sharpe thornes was faste thyrst on his heed/ and perced it thrugh on euery syde/ his blode ranne downe haboundantly by his heere/ eyen/ forheed and his chekes. Fyfth whan after the iewes had scourged hym they dyd on his clothes agayne whiche cleued so sore to his holy body on euery parte whan they sholde be done of/ his woundes were so renewed ẏ the blode yssued out afresshe as it had neuer done so before. Syxth whan cruelly without mercy or pyte his moost tender body so sore beten was lyfte vpon the crosse/ there vyolently nayled bothe handes & fete with grete & boystous nayles of yren. O inflexyble & meruaylous cruelte of the iewes/ how swyftly came the

blode out at that tyme from those large & grete woūdes. Seuenth whan after all these his syde was opened with a sharpe spere/so grete a woūde was than made that no blode was lefte in ony parte of his moost precyous body in wytnes wherof water anone yssued out with blode. These be ẏ rychesse/this is ẏ treasure wherwith ẏ raū-som of our redempcyon was payed/as well for synners that ben past & gone out of this worlde as for vs that are now alyue/also for them whiche be to come/& for all that wyll aske mercy & forgyuenes with true penaūce. This moost precyous blode was shedde without mesure/with out nombre/as we rehersed seuen tymes whiche sygny-fyeth all tymes to thentent our synnes be they neuer so grete & many shall in euery houre/euery moment by the vertue of this precyous blode be clensed/done awaye/& we to be parte takers of this redempcyon ones done yf at ony tyme in this lyfe we come to almyghty god with true penaūce askynge mercy for our offences. One drop of his blode as saynt Bernarde & saynt Anselme bereth wytnesse had ben suffycyent for ẏ redempcyon of all the worlde/also of many worldes/what may be sayd of all his precyous blode so ofte shedde. Shall we not saye our redempcion is perfourmed to the vttermest/whiche our prophete wytnesseth by these wordes. Et copiosa apud eū redemptio. Therfore syth the mercy of god is so grete/and our redempcyon so plenteous/who may despayre. Namely where we knowe for a trouth that al-myghty god of his owne voluntary wyll and gracyous volunty bothe redemed vs and wyll exercyse his mercy whan we do aske it. So no faute is in almyghty god/ but onely in ẏ synner yf he be dampned. For of his grete mekenes and haboundaunt mercy he wyll not that ony

creature perysshe/as saynt Peter sayth/but all to be pe-
nytent & returne from theyr synfull lyfe. Almyghty god
withdraweth ẏ rygour of his ryghtwysnes & is alwaye
so redy to forgyue/that he coueyteth more his mercy to
be magnyfyed than ẏ power of his Justyce. Were it not
a grete blemysshe to the power of a kynge/wolde not the
people saye shrewedly behynde his backe yf he promysed
openly to be venged on his enemyes/and in conclusyon
wolde not perfourme it. It is a comyn prouerbe. Ver
bū regis stet oportet. A kynges worde must stande.
Our moost myghty lord in whome is all strength threte
by his prophetes to destroye his enemyes. Notwithstā-
dynge whan he had all sayd/regarded more/toke more
hede to shewe mercy than to his wordes or the wordes
of his prophetes. In so moche many of ẏ prophetes set-
tynge more by theyr owne credence than by ẏ saluacyon
of the people fledde/wolde not shewe as they were com-
maūded. The prophete Jonas after our mercyfull lorde
had delyuered hym frō many grete perylles (as ye haue
herde) was sent agayne to the grete cyte of Nynyue to
shewe the people it sholde be destroyed within. xl. dayes.
Whan the Nynyuetes herde hym saye so/the kyng with
all ẏ people began to fast/clothed them in vyle garmen-
tes & were gretly penytent for theyr vnkyndnes agaynst
almighty god/as we declared in a psalme before. Almigh
ty god seynge theyr grete penaunce/had mercy on them
withdrewe his yre and wolde not do as before he threte
by his prophete Jonas. Beholde the grete mercy of al-
myghty god our lord. Whan Jonas vnderstode this cal
led to remembraūce the. xl. dayes almoost gone/percey-
ued no thynge towarde accordynge as he dyd threte/
thought his credēce sholde neuer after be set by amonge

the people/ was sore vexed in hymselfe that god had so greuously entreated hym/and sayd. Good lorde dyd not I fere this mater or euer I toke vpon me to shewe the people thy cōmaundement/ and for that cause I fledde/ knowynge ryght well thou arte so mercyfull/ meke/pyteous/pacyent & gentyll of thy selfe/ that whan the people call to the for mercy thou wylte forgyue theyr offences. Now blyssed lorde syth it shall be thus/ I praye the suffre me no lenger to lyue/ I desyre to dye moost of ony thynge. O grete dyuersyte bytwene ẏ condicyon of god and man/loke well vpon the contraryete of theyr mekenes. This mortall man Jonas loued so moche hymselfe that his thought was more to kepe credence vndefyled than to shewe pyte or mercy vpon other. But almyghty god the whiche is immortall suffred rather his credence to be hurte than to be vnmercyfull vpon ẏ penytent people. He made a shorte answere to Jonas and so lefte hym sayenge. Jonas hast ẏ a ryghtwyse cause to be wrothe. After this Jonas descended & went downe a lytell from the cyte/ and made hym a shadowynge place for his defence agaynst the radyaunt heet of the sonne in the syde of an hyll/there abydynge to here what sholde fortune & happen after. Almyghty god seynge this/ wolde gyue hym monycyon of his grete folysshenes/ caused an yue tree to sprynge vp sodeynly rounde aboute his boure/ wherof Jonas was very glad & toke grete pleasure by the same yue tree. But almyghty god whiche purposed an other thynge to be shewed by this dede/ wolde not longe suffre Jonas to haue his pleasure and solacē of it. The nexte nyght than folowynge he created and made a worme that dyd gnawe the rote asonder of that yue tree. And anone as the sonne began to shewe the operacyon of

his heet/it wydred & dyed away. Than Jonas had not
so grete pleasure in the sodeyne sprynggynge of that tree
but his sorowe was moche more for ꝑ destruccyon of the
same. In so moche he decreed with hymselfe/ what for
the heet of ꝑ sonne/ & for anger so to dye. Our mercyfull
lord seynge that Jonas was so sore troubled in his mynde
on a season sayd vnto hym. Hast thou yet a Just cause to
be angry. The losse of this yue tree whiche thou neuer
brought forth to thyne owne labour neyther made it to
growe maketh ꝑ sorowful/ sodeynly it sprange/ & sodeyn
ly it perysshed. Thou sorowest now bycause it is wydred
awaye/ mayst thou so do of equyte/ yf the losse of one yue
tree whiche thou neuer made be so paynfull to the/ shall
not I sorowe the destruccyon of. xx. c. M. soules create by
myn owne handes. So many be in this cyte/ therfore
suffre me to loke vpon the saluacyon of so many soules
syth one yue tree was to ꝑ so grete pleasure. O grete mer
cyfull dede of our lord shewed vpon his creatures. O ines
estymable mekenes. O mercy so grete whiche no tongue
can expresse. Be creatures neuer so vngentyl/ mercyless
neuer so wycked/ notwithstandynge he is sory to se them
perysshe/ yf after they? grete offences they wyl loke vpon
almyghty god agayne by true & herty penaūce he wyll
gladly admytte them to forgyuenes/ also mercyfully he
wyll take them to hym/ & make them parte takers of the
noble redempcyon whiche was perfourmed with ꝑ treas
sure of the precyous blode of his sone Jesu Christ accor
dynge to our prophete/ sayenge thus. Et ipse redi-
met israel ex ōibus iniquitatibus eius. He shall
make euery penytent persone parte taker of his redem
pcyon ones done Whan so euer the synner wyll dyrecte

his penytent eyen vnto hym / for than the synner may well be called Israell / a man seynge god / where as afore by synne he turneth hymselfe away fro that moost mercyfull lorde. ¶ Now let vs conclude this sermon with a shorte rehersall of the same. All ye that haue herde what we haue spoken in it / I praye you remembre yourselfe by how many degrees / and how perylously euery synner descendeth / slypped downe sodeynly without he take hede towarde the depe pyt of hell. Therfore do penaunce in this lyfe as soone as ye may / and beseche almyghty god to accepte your penaunce. Trust verily (yf ye so do) neyther your synnes / in the ryghtwysnes of god / neyther the ordynaunce of his holy lawe shall withstande / but ye may euer be in a surety to haue forgyuenes / fyrst by his promesse / by his grete power Wherby he may obserue the same / last bycause he is so redy to forgyue euery houre and euery moment without doubte euery synner be he neuer so wycked by these grete benefeytes of almyghty god may trust verily to haue forgyuenes yf he do penaunce / and holde vp hymselfe by the grace of god from fallyng downe in to the depe dungeon of despayre / whiche our lorde Jesu Chryst graunte vs.

A M E N.

penit' 7

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Dñe exaudi. posterioris

OUr sauyour Chryst Jesu sheweth in a gospell of Luke/that a certayne man had two sones/the yongest of them desyred a porcyon of his fathers substaunce/whiche he obteyned and had. After that he wente to an other regyon ferre from his father/and there lyuynge vycyously spent the sayd porcyon of his goodes. And whan this substaunce was after this maner myspent and gone/fortuned grete hunger to be in that regyon/than he beynge poore and nedy put hymselfe in seruyce with a certayne cytezyn of that countre. This cytezyn his mayster sent hym vnto a vyllage there to kepe hogges/where he was sore vexed with hunger/in so moche that he coude not haue his fyll of pesen and oke kornes/that before his face dayly the swyne dyd ete. At the last remembred hymselfe inwardly/and the mysery whiche he suffred/thynkynge agayne on his fathers housholde how plenteously euery seruaunt had/also how the leest page in the hous were serued with mete & drynke/and he in the meane tyme perysshed in a straunge londe for hunger. For this he made couenaũt with hymselfe shortly to departe from thens and to go agayne to his father knowlegynge his faute & myslyuynge/askyñge forgyuenes/and more ouer praye his father to take hym onely as his seruaunt/vnworthy to be called his sone from that tyme forwarde. Whan he toke his Journey returnynge home/it fortuned so his father espyed hy comyng

aferre/ & anone moued with mercy & fatherly pyte went to mete hym. At theyr metynge toke hym aboute ẏ necke and kyssed hym/cōmaūdyng his seruaūtes to put vpon hym newe clothes/ & make redy a grete feest. Last it is shewed with what softe wordes this good father swaged and peased the malycyous indignacyon of his eldest sone/that enuyed the forgyuenes of his yonger brother. These ben the wordes of our sauyour Chryst in a gospell/spoken to thentent no man sholde doubte or be ignoraūt/ how grete mercy of our heuenly father is shewed vnto penytent synners. This prodygall chylde turnyng agayne vnto his father/sygnyfyeth the penytent synner beynge in a straunge regyon ferre from the father of heuen/ there mysusynge his manyfolde grete benefeytes/ and at the last returned with sorowe & penaūce/askynge forgyuenes for his offences. Truly all we be chyldren of the heuenly father/ & who someuer of vs folowe worldly vanytees/ones brought in to ẏ vsage of the same by the inordynate volupty of synne/without doubte he is than gone in to a straūge coūtre ferre from ẏ father of heuen. Euery synner by synne gooth awaye ferre fro god/ & the lenger ẏ he cōtynueth in it/the ferther is his departyng from that blyssed lorde. He destroyeth the substaūce frely gyuen vnto hym/by mysusynge the gyftes of god/ & folowynge the sensuall appetyte of his body. No doubte of that persone is so sore crucyfyed in this lyfe with insacyable hūger/whose appetyte is moche desyrous & set more and more to vse the transytory pleasures of this worlde. Who ben the cytezyns of this regyon/truly none other but deuylles/whome saynt Poule calleth ẏ gouernours of this worlde. And whan soeuer ony of vs fall to synne he putteth hymselfe in seruyce with one or other of them

Than he as a mayster sendeth hym in to his vyllage. Euery euyll company may be called a vyllage of the deuyll. So many vyllages of this regyon there be/as are euyll cōpanyes in it. The synner is sent to kepe hogges whan his mynde & study is all set to satysfy hymselfe in the vnclene concupyscence of ye flesshe. Also he coueyteth to haue his bely full of pesen by despysynge of the holy fode of celestyall doctryne/& is desyrous to vse the vnclene pleasures of the body/whiche can not satysfy hym. More ouer he is returned vnto hymselfe by makynge an inwarde serche in his conscyence with a due remembraunce of all his offences done/wherby anone he calleth to mynde the goodnes of almighty god shewed vnto hym/& his owne vnkyndnes agaynst his lorde & maker. Also he perceyueth the felicite of them whiche be the true seruaūtes of god and contrary to that felicite/he knoweth his owne wretchednes. Thus he dampneth his owne errour gretly repentynge his grete folyfshenes/and is reysed vp agayne by true hope of goddes mercy. He reysed vp from the fylthynes of synne & cometh towarde the heuenly father with ye steppes of his soule proclamynge hymselfe synfull & vnkynde/vnworthy to be called his sone/and mekely besechynge to be takē as a seruaūt. This moost mercyfull father our lorde god beholdynge his sone comynge aferre/preuenteth hym wē his grace/he maketh no taryenge/but shortly gooth to mete hym/shewynge hymselfe famylyerly/& maketh demonstracyon of a perfyte forgyuenes/bryngeth hym in to his hous/clotheth hym with ye garmentes of grace. Maketh hym parte taker of ye slayne calfe for our redēpcyon/our sauyour Jesu Chryst. And last he causeth all his aduersaryes vtterly to go awaye fro hym. Foure thynges there be whiche we may

well consyder bothe in the prodygall chylde/ & also in euery penytent synner. Fyrst the ferre goynge awaye from his father. Seconde the maner of his comynge agayne. Thyrde what he shall aske of his father/ & fourth what rewarde he shall receyue in conclusyon/ whiche foure by goddes helpe shall be declared by ordre in this penytencyall psalme folowynge. And for this purpose we shall make our prayers vnto that blyssed lord. Fyrst let vs call to remembrance by what maner/ & in what maner wyse this prodygall chylde came to his father. No doubte of his comynge agayne was with grete repentance & shame of his synfull lyuynge/ in so moche he knowynge his owne vnkyndnes and indignite had leuer be called a seruant than a sone/ sayenge. Non sum dignus vocari filius tuus. Father myn offence is so grete agaynst ẏ/ that I am not worthy to be called thy sone. Dere frendes let vs haue ẏ same affeccyon. Let vs remembre the benefeytes of god gyuen vnto vs. Agayne let vs call to mynde our vnkyndnes/ our synnes/ our vnthryfty lyuynge & be ashamed in our abhomynacyons. Let vs be penytent & with true repentance saye/ we be not worthy to be named the children of almyghty god/ to whome we haue made our selfe so vnlyke by synne/ let vs not name hym our father with our polluted mouth/ but mekely call hẏ our lorde/ sayenge. Domine exaudi orationem meam. Lorde here my prayer. Two thynges of a lykelyhode sholde withstande & be agaynst ẏ synners be not herde so soone as they sholde be. Fyrst ẏ trouth of almyghty god/ seconde his ryghtwysnes/ his trouth where he threttes synners to dye eternally/ his ryghtwysnes wherby he ordeyned a dewe payne of very ryght for eue-

ry synner accordynge to his deseruynge. But doubtlesse neyther of these may let vs to be herde/ but rather they be our helpe and socour wherby our mercyfull lord shall gyue audyence vnto vs. Notwithstandyng eternall punysshement is promysed to all synners. But agayn this is trouth/ yf they wyll be returned from theyr synfull lyuynge/ they shall be receyued vnto grace. And theyr synnes neuer after shall be cast in theyr tethe/ but must nedes be true. For almyghty god affermeth ẏ same. Therfore of a surety bothe eternall payne & also forgyuenes be promysed vnto synners/ but how verylythus. Eternall dampnacyon is promysed to suche as wyl not returne & be penytent for theyr synnes. And to them whiche be repentaũt & sorowfull for theyr synnes with a full purpose neuer after to offende is promysed forgyuenes. Almyghty god sayth. Quandocũq; eul peccator ex corde ingemuerit oim iniq̃tatũ eius nõ recordabor. Whan so euer a synner is very cõtryte & sorowfull for his synnes I shall neuer after call them to mynde. Therfore let vs hertely desyre of our mercyfull lorde ẏ he vouchesafe to here our peticyon made wͥ a penytent herte to thentent his owne foresayd wordes may be veryfyed on vs. Auribus percipe obsecrationẽ meam in veritate tua. Lorde take vp my prayer/ mercyfully accepte it/ graũt me forgyuenes of my synnes lyke as ẏ graũted to all true penytent synners/ whiche graunt may neuer be vntrue/ it may not be broken in ony condycyon. Also ẏ ryghtwysnes of god is not so gretly to be fered of wretched synners/ namely of suche as hath taken vpon them the ryght waye of lyuynge/ that is to saye/ after goddes

lawes/ & be truly repētaūt for theyr offences done & past/ the sayd rightwysnes is to all those rather a grete helpe & socour/ for almyghty god of his fydelyte & iustyce must nedes forgyue them that be confessed truly & with good wyll do penaūce for theyr synnes. Saynt Johñ the euangelyst sayth. Si cōfiteamur peccata nostra fidelis est deus et iustus vt remittat nobis peccata nostra et emundet nos ab omni iniquitate. If we truly confesse our synnes & be sorowfull for them. Almyghty god of his fydelyte and ryghtwysnesse is of power and wyll to forgyue vs/ and at his pleasure may purge vs from all our iniquyte/ for this cause let vs instauntly aske of hym to be herde in this ryghtwysnesse/ sayenge. Exaudi me in tua iusticia. Lorde here me gracyously lyke as thou arte true & ryghtwyse of thy promesse. Ferther perauenture we shall gyue accompte of his substaūce receyued of our blyssed lorde whiche we haue spente and destroyed lyuynge after the vnlawfull sensualyte of our bodyes/ lyke as the prodygall chylde vsed hymselfe. O whiche of vs can saye but he hath receyued of almighty god many grete benefeytes & gyftes bothe in soule and body with other. But fyrst let vs remembre the grete benefeytes of almyghty god in thynges cōcernynge the body as a socour/ without the whiche it coude not lyue. How many true and faythfull seruauntes of god be there in the worlde the whiche lacke brede wherby they myght represse theyr hunger. Drynke for to staūche theyr thurst. Clothes for to couer theyr nakednesse. Fyre for to aswage theyr grete colde. Beddes to refresshe theyr wery lymmes. How many also want liberte beynge in prysons fore boūde/ perauenture

with chaynes of yron/harde it is to nombre them. But con
trary wyse (loued be god) we be not so hardly bestadde
we neyther lacke mete/drynke/clothes/fyre/bedde/nor ly
berte/but in euery rude all these be haboundauntly redy
for vs at hande. To aswage our hunger we haue grete
plente of delycate metes. Agaynst thurste we haue dy-
uers kyndes of drynkes. To couer our nakednes dyuers
apparayles. Agaynst ỳ byter colde stormes/sewell at ỳ
full to make fyre/& so ofte as our pleasure is to lye downe
& rest vs/we haue a softe bedde well decked with goodly
couerynges/we haue lyberte to go where we wyll/eyther
on horse backe or on fote/we be neyther tyed by the han-
des ne fete. Suche as are streyghtly kepte in prysons/set
in a stynkynge derke dungeon/bounde with fetters of yron
and for lacke of mete lyke to dye for hunger/naked with-
out clothes/in the sharpe colde wynter no fyre to socour
them. These persones haue good cause Why to knowe
how grete and pleasaunt these sayd benefytes be. Let
vs now speke of the goodnes longynge vnto the body as
membres vnto the same/how many lacke they armes
fete/handes/& other fetures of they bodyes/& how ma-
ny haue they armes broken/eiles the flesshe eten away
with dyuerse sores & infyrmytees/how many be depry-
ued fro they beaute whiche somtyme were well fauou-
red of face/& well proporcyoned in euery parte of they bo
dyes. How many lye in stretes & hye wayes full of car-
buncles & other vncurable botches/whiche also we dayl-
ly perceyue at our eye greuous to beholde/how many
be crucyfyed in maner by intollerable ache of bones and
toyntes with many other infirmytees. And how many
I praye you be blynde/dese & dombe. Suche as are trou-
bled in this maner wt these inco modytees rehersed/vn-

derstande perfytely the commodytees wherwith we be endued. Besyde these whiche be vexed with the frensshe pockes/poore and nedy/lyenge by the hye wayes stynkynge & almoost rotten aboue ẏ grounde hauynge intollerable ache in theyr bones/perceyue how moche we be bounde to our blyssed lorde for his manyfolde grete benefeytes gyuen vnto vs. Last the goodly and profytable gyftes gyuen vnto the soule be many/& moche to be made of. We may se innumerable creatures that wante reason/memory/& lyberte of wyll whiche thre be partes of the ymage of god/wherwith the soule of man is made noble. We se also many that haue these gyftes/notwithstandynge they wante ẏ good vse of them/as thus/they neyther can speke nor do ony thynge in a conuenyent ordre. Some there be whose wytte is so dull that in no maner they can not perceyue a thynge taught vnto them. Many haue so slypper a mynde that they can not kepe in memory a thynge shewed to them by ẏ space of an houre The wyll of some is so croked/so frowarde/so intractable that in what cōpany so euer they be/it is greuous & tedyous to them. I spake not yet of folysshenes/imprudent affeccyons & other vyces whiche doubtles be grete incōmodytees vnto vs/& theyr contraryes are meruaylous grete benefeytes. How grete benefeytes they be is perceyued by ẏ natyue folysshenes of ẏ fole whome dayly we beholde whiche sholde be in worse condycyon than ony vnreasonable beest yf he myght haue his owne wyll Ferther. Of whome had we the benefeytes/who gaue them vnto vs/truly our moost louynge father almighty god/it was our fortune to haue this goodly porcyon of substaunce/these ryche treasures whiche perauenture many of vs hath spent & destroyed vnprofytably/not al-

waye to the honoure and pleasure of our blyssed lorde/ But contrary wyse rather to his shame and rebuke/ so moche as lyeth in vs. Alas what shall we do/ how shall we behaue ourselfe whan our father and lorde shall aske accompte at the dredefull daye of his strayte iudgement how we haue ordred our porcyon of substaunce/ euery man accordynge to his receyte. Therfore let vs come before our sayd father by true confessyon and penaunce for our synnes callynge our selfe vnworthy to be named his chyldren/ Wolde god we myght be his true seruauntes & not come in to that iudgement With hym/ let vs saye. **Non intres in iudicium cum seruo tuo.** Blyssed lorde gyue vs grace in this lyfe so to spende the porcyon of substaunce whiche we haue receyued of thy goodnes/ that at the ferefull daye of dome Where vnto all we shall be cyted/ thou laye no thynge vnto our charyges/ Wherby we sholde vtterly be condempned and put out from thy blyssed company. For yf it be thy wyll to call vs vnto that strayte examynacyon/ truly neyther we nor ony other persone may escape without condempnacyon for all be synners/ none can excuse hymselfe/ and saye he hath not offended thy goodnes. Saynt Johan sayth. **Si dixerimus quia non peccauimus: mendacem illum facimus.** If we saye that we haue not synned we make our sauyoure Chryst a lyer Whiche taught vs to praye vnto the father by these wordes. **Dimitte nobis debita nostra.** Blyssed lorde forgyue vs our dettes. Whiche be our dettes? Truly our synnes/ Wherfore we shall endure & suffre without ony doubte eternall dampnacyon yf that they be not forgyuen or euer we departe out of this worlde. No man may

excuse hym but he is bounde in these betres / that is to
saye / in synnes. For yf ony man can saye the contrary
than our sauyour taught vs not ryght whan he shewed
that we shold aske pardon / forgyuenes and release of all
our synnes. Job that was bothe good and ryghtwyse
sayd. Si iustificare me voluero: os meum con-
dempnabit me. If I wolde iustyfy myn owne selfe /
my wordes shall cōdempne me. For this cause who may
thynke hymselfe able & worthy to come in to iudgement
with almyghty god / for yf saynt Johfi the electe virgyn
and partyculerly beloued chylde of our blyssed lorde was
not clene without euery spotte of synne. If also the good
lyuer Job sholde be condempned in that strayte Judge-
ment / moche more we than shall be straytly iustyfyed.
Therfore let vs all praye affectually in so moche his de-
rely beloued children be they neuer so good are not suffy-
cyently able for to pleade with hym in iudgement / that
he vouchesafe not to call vs scant able to be his seruaun-
tes vnto the streyghtnes of it. Quia non iustifica-
bitur in conspectu tuo omnis viuens. Blyssed
lord god deale not straytly with me in thy ferefull iudge-
ment and dome to come / for no creature lyuynge of his
owne merytes shal be able to come afore thy syght. More
ouer let vs knowlege & confesse to our grete shame vnto
what vngracyous cytezyn we haue put our selfe in ser-
uyce in the regyon & cōuere so ferre from our heuenly fa-
ther almyghtly god. Who sneuer is the true and fayth-
full seruaunt of god as we all ought & sholde be / his cōuer
sacyon is in heuen with the father of heuen & the heuen-
ly cytezyns there beynge in Joye. He is also exempte fro

the regyon of this worlde/wherof the deuyll is prynce & chefe capytayne. Chryst our sauyour called ẏ deuyl prynce of this worlde/sayenge. Princeps huius mūdi. And saynt Poule calleth deuylles the rulers and gouernours of synfull soules/he that foloweth the vanytees of it goth in to a ferre regyon awaye from god/mysusynge the goodly and profytable gyftes of that blyssed lorde. He is also troubled with insacyable hunger/for the more that his appetyte is set to gete worldly goodes and pleasures/the greter is his desyre to encrease the same/in so moche he hath put hymselfe in seruyce to one of these cytezyns/that is to saye/to a deuyll the whiche promyseth hym many thynges/but all be false/vayne & peryllous wherby he is aboute to deuoure ẏ soule. Our wyttes be set to gete worldly delectacyons/& the flesshe is fyxed in ẏ same purpose/so in the meane season the sely soule doth perysshe. No man wyll call this cytezyn the deuyll but a cruell enemy. In ẏ gospell he is so named/where is sayd Inimicus hō venit: & supseminauit zizānia. He hath his name not without a cause/for euer he is pursuynge to destroye the soule whiche is moost dere & precyous vnto a man aboue all thynges. We therfore that be vexed with lyke psecucyons may saye. Quia persecutus est inimicus animā meā. The deuyll our cruell enemy dayly pursueth to destroye our soules. Besyde this he hath sent vs in to his vyllage/there to kepe hogges. The deuyll putteth euery synner in to that vyle offyce/whiche is his seruaste & so wyll contynue/what may better be vnderstande by thunclennes of hogges or swyne than the fylthy appetyte of ẏ flesshe. Those moost

vnclene synners whose affecyon is set in flesshely pleasu
res ought of a more congruence to be called swyne than
the hogges whiche dayly walter themselfe in myre and
claye. Wherfore saynt Peter sayth. Sus lota in vo-
latubro luti. The synner is lyke vnto a sowe sowsed
in dyrte & myre. O we chrystien people whose lyfe is made
so vyle by vyces/what cōdicyon be we in whiche are ma-
de lyke vnto the ymage of god/redemed with the moost
precyous blode of Chryst/ryght enherytours of heuen.
Notwithstandynge we haue forsaken our moost louynge
father/and chosen a lorde moost vngracyous and cruell
aduersary vnto hym. This aduersary setteth vs in the
offyce of kepynge swyne/that is to saye/in folowynge the
lybydynous appetyte of the flesshe vnable to be sacyate.
O myserable vylet. O how detestable cōdicyon be we in.
Let vs therfore crye vnto our mercyfull father/befyly
aske his helpe and shewe our mysery vnto hym sayenge
Humiliauit in terra vitā meā. This enemy the
deuyl hath humyled my lyfe/hath set me in a vyle offyce
folowynge worldly pleasures & the fylthy desyres of the
flesshe. The deuyll our aduersary is not onely content to
set vs in this lowe and vyle offyce/but also he hath takē
awaye the lyght of doynge good werkes/and ouercoue-
red vs with derknes/that is to saye/with worldly con-
cupystence/so by his meanes we be made oblyuyous of
our heuenly father and his manyfolde benefeytes/forge-
tynge our selfe/not regardynge ẏ helth of our soules/in
maner as madde people/more lyke deed than alyue. For
all suche as bē enluminyed with grace are alyue/& haue
vnderstandynge in ordre themselfe in ẏ pleasure of god.
But all other that lacke grace be deed spiritually/whose

myndes be alwaye set to fulfyll theyr beestly lyste / and
nourysshe theyr wyttes with vayne delectacyons / mer-
uayloussly blynded by the deuylles and rulers of this re-
gyon the worlde / whiche many tymes in holy scrypture
is named the regyon of dethe. Saynt Poule sayth.
Tenebris obscuratum habentes intellectū:
alienati a vita dei. Suche maner people as doth fo-
lowe the pleasures of this worlde be in derknes / hauyn-
ge an obscure vnderstandynge / and abyenate from that
lyfe of almyghty god / for this let vs adde vnto our com-
playnt whiche sayth. Collocauit me in obscu-
ris sicut mortuos seculi. Our aduersary the deuyll
hath set vs in the derknes of vyces / taken awaye our
good vnderstandynge / and made vs as deed without
grace. Hytherto we haue shewed of the synners ferre
goynge awaye from god. Now let vs here of his retur-
nynge agayne. Be the synner neuer soo moche blynded
with the deceytes of the deuyll notwithstandynge some
sparke remayneth in the soule that can not vtterly be ex-
tyncte & quenched / as moche to saye / the superyour por-
cyon of the soule whiche alwaye stryueth agaynst synne.
Also it entyseth the body so moche as it may to do good
yf we be dysposed for to here it / and for to do therafter.
But many persones there be whiche gyue more at-
tendaunce to other vayne thynges / wherwith they are
besyly occupyed / and forgete themselfe. Suche maner
of people ben rather present with those transytory thyn-
ges than with themselfe. Saynt Augustyn sayth. The
mynde & thought of man is more where he loueth than
with hymselfe / wolde god these maner dysposed people

wolde at the last returne/ here/ se/ and make due serche what is done in theyr conscyences/ lyke as we haue shewed of this prodygall childe/ whiche after his offence came agayne to hymselfe/ & knewe all his myseryes/ wolde god euery one of vs were in wyll to remembre the trouble of his owne soule/ the whiche the inwarde conscyence doth suffre/ to thentent all we myght saye with the prophete that foloweth. Anxiatus est sup me spiritus meus. I knowe veryly by the serche made in my conscyence how greuously I haue trespaced agaynst my lorde god/ wherwith my soule is sore greued. This remembrauñce doubtles is begynnynge of the synnees true conuersyon to almyghty god. For of a trouth whan he calleth to mynde (as we haue shewed) his myserable errours wherin he hath be wrapped by contynuaunce in the same a longe tyme/ and that remembrauñce contynually had/ can not but gretly repent his owne folysshenes namely yf he remembre whome he hath forsaken/ and in to whose dauñger he is fallen. Also call to mynde his losse how grete it is/ & how moche vnprofytable is his wynnynge/ he hath not forsaken aungell/ man/ or ony other creature/ whome than? truly almyghty god ẏ maker of all creatures/ whiche also create euery thynge of nought and is moost myghty/ moost lyberall/ best/ & moost fayre This blyssed lorde is to be set by aboue all thẏge/ he is to be loued best/ for his inenarrable goodnes/ all though he had neuer done more for vs. But about these he maketh hymselfe our father. Qui proprio et naturali filio non pepercit: sed pro nobis omnibus morti tradidit illum. Whiche also for grete loue spared

not his owne naturall sone/but gaue hym to suffre deth for the redempcyon of vs all. The synner hath forsaken this moost kynde & louynge father/folowynge the deuyll moost cruell enemy to all mankynde/also moost ferefull/ moost enuyous/auctour of all synnes & myschefe/what profyte hath the synner goten by his longe contynuaunce in wyckednes/truly no thynge els but dishoneste & grete fylthynes of the soule with eternall dampnacyon/out of the whiche he shall neuer be delyuered without amendement in this lyfe. He hath besyde these lost eternall lyfe & Joyes euerlastynge. O wretched synners. If ony of vs had lost a grete somme of money/condemned to haue his heed stryken of/yf he eyther were fallen in to ẏ daunger of his moost cruell enemy/lost his best louynge frende/wolde he not sorowe moche/sholde he not be sore vexed in his mynde/yes of a lykelyhode. Therfore let vs returne to our cōscyence there to here these sayd domages/that we may wayle and sorowe with true penaunce/sayenge vnto our father of heuen. In me turbatū est cor meū. Blyssed lorde my herte is sore troubled/my wysdome is cōfused I am sory & penitēt for my trespace done agaynst thy goodnes/for as moche as a man may take to grete sorowe/and by his doynge perchaunce fall in to desperacyon/therfore a remedy must be had/whiche is ẏ remembraunce of good hope and trust of forgyuenes. And this shall soone be done/yf we call to mynde how grete ẏ mercy is of our heuenly father. Doubtles mankynde that is so croked & prone to synne must of very ryght be brought vnto a fere & drede by the greuous punysshement of god lyke as the custome & vsage was in the tyme of the olde lawe/for than who so euer dyd breke the lawe/two or

the wytnesses testyfyenge the same was anone iudged to dye without mercy or forgyuenes. Notwithstandynge our moost mercyfull lorde coude not but exercyse his mercy in that same cruell season/for many tymes by his prophetes he promysed forgyuenes to all true penytent synners. It is wryten in Jeremye. Tu fornicata es cum amatoribus multis: tamen reuertere ad me et ego suscipiam te. Thou synfull persone hast offended many tymes folowynge the vnlawfull desyres of thy body/yet turne agayne to me and I shall receyue the. O mercyfull sayenge of our dyuyne lorde. In an other place it is wryten also. Si penitentiã egerit gens ista a malo suo: agam et ego penitentiam super malo quod cogitaui vt facerem ei. If the people wyll do penaūce for theyr offences/I shall withdrawe my grete punyshement/or elles I shall not punyshe them as I had thought to haue done. Now for as moche as almyghty god was so mercyfull in the tyme of crucite whan Moyses lawe was put in execucyon/how plenteously shall he exercyse his mercy now in this tyme of grace. Shall not almyghty god father of all cōforte be more redy to shewe mercy on synners & call them agayne to grace/yes doubtles. For this cause the remembrāce of his mercy shewed in the tyme of ꝑ olde lawe is moche profytable for vs in very hope and truste to be forgyuen. Therfore it foloweth. Memor fui dierum antiquorum. Good lorde I haue at all seasons had in mynde the tyme of the olde lawe whan no mercy myght be had for ony transgressours of it. I remembre how mer-

cyfull thou were at that tyme. An other cause of good ho
pe is this / let vs make serche thrugh the werkes of god
vnyuersally / & we shall fynde in all them aboundaunt
mercy & pyte. I beseche you how ofte shewed he mercy
in dede vpon the people of Israell whan they synned a
boue mesure. How mercyfully delte he with the kynges
Dauid / Nabugodonosor / Achab / and Ezechie / with the
people also / as is wytnessed in holy scripture of the ninis
uetes / what mercy shewed this blyssed lorde on Peter ꝑ
whiche denyed hym / what to Poule whiche pursewed
hym. Mary mawdeleyne / the woman taken in auoutry
what to the publycane / also to ꝑ thefe a māqueller / with
other innumerable. No man of this is ignorant. Scrip
ture sayth. Suauis dominus vniuersis et mi
serationes eius super omnia opera eius. Our
lorde is mercyfull vnto all people that wyll receyue mers
cy / and his mercyfull dedes be spredde vpon all his wer
kes. In euery thynge that god doth is suauite and mer
cy that is shewed in an other place. Vniuerse vie
domini misericordia et veritas. All the wayes of
god be grounded vpon mercy and trouth. The remem
braunce of this enarrable mercy on all his werkes / may
cause vs to haue good hope and trust of forgyuenes. For
this is added. Et meditatus sum in omnibus
operibus tuis. Blyssed lord I call to mynde how mer
cyfull thou arte in all thy werkes / whiche is to me a spe
cyall trust to obtayne forgyuenes. But now consyderyn
ge this why do we not hast our selfe / why ryse we not
from synne and come vnto our mercyfull father of heuen

As this prodygall chylde dyd to his father. Is peraduenture ony thynge yet behynde? ye truly. For this prodygall chylde remẽbryng his owne myserye / thought vpon the seruauntes in his fathers housholde how plentyously they were fedde. So lyke wyse we must remembre our owne wretchednes & also the felycyte of those creatures beynge in seruyce and housholde of our heuenly father. This prodygall chylde sayd. Quanti mercẽnarii in domo patris mei abundant panibus: ego autem hic fame pereo. How many seruauntes be in my fathers hous / how haboundauntly ben they serued with mete and drynke / and I lyke a wretche dye here for hunger. A lyly is but a small thynge in reputacyon / it hath neyther reason ne vnderstandynge / yet noble kynge Salomon in all his royalte was neuer cladde with so fayre a colour and beaute / whiche our sauyour sheweth in a gospell of Luke / sayenge. Considerate lilia agri. &c. Amen dico vobis salomon in omni gloria sua non fuit vestitus sicut vnum ex his. Loke vpon the lylyes and fayre floures of ỹ felde / I tell you playnly sayth our sauyour / Salomon in al his glory was neuer so beauteous as one of them. Sparowes be but small byrdes & lytell set by amõge men. Et vnus tamẽ ex eis non est in obliuione coram deo / sed et capillis oĩnes capitis numerati sunt. Notwithstandynge none of them is out of mynde before god. All the heres of our hedes be nombred & had in his memory. Therfore our mooste blyssed lorde taketh hede of euery creature. Also the leest is not out of his remembraũce. He

maketh prouysyon for them all. As the prophete Dauid
sheweth in a psalme/sayenge. Omnia a te expectãt
vt des illis escam in tempore: aperiente te ma-
num tuã omnia implebuntur bonitate. Blys-
sed lorde all creatures abyde vpon thy goodnes/all haue
theyr beynge and fode of the in tyme. And whan it is thy
pleasure to put forth and open thy plenteous hande/all
shall be sacyate and content with nourysshynge conue-
nyent for them. Be not men and women moche more set
by with almyghty god than all vnreasonable creatures
Was not euery thynge made & create for mannes cause.
Doubtles so it was. Than for as moche as almyghty
god taketh charge & prouydeth for all other creatures.
How grete cure shall we thynke hath he vpon his reaso-
nable creatures/whome he made lyke to his owne yma-
ge. Therfore let vs remembre that foloweth/sayenge.
In factis manuum tuarum meditabar. Lor-
de I bere in mynde how confortable thou arte to all thy
creatures/none of them be had in obliuyon with the.
Now thus/whan a synner perceyueth the sorowe of his
soule/also the inwarde remors of his conscyence/and by
that is made wofull and penytent/whan he perswadeth
with hymselfe to aske mercy of his father/remembrynge
the prouydence so plenteously ordred for all his fathers
seruauntes/& beholdeth hymselfe forsaken by his owne
defaute/wyll he not shortly ryse vp & go vnto his father
knowleggynge his errour & trespace. Shall he not lows-
ly meke hymselfe/and desyre for to be forgyuen and par-
doned of his grete vnkyndnes/the whiche this sayd pro-
dygall chylde fulfylled after all these consyderacyons as

is shewed whan he sayd. Surgam et ibo ad patrē meum dicāq; pater peccaui. I shall ryse and forsake my synfull lyfe/ go vnto my father knowlegynge my greuous offence and saye/father I haue synned agaynst the. A wretched synners/why tary we ony lenger/why do we not ryse from our wyckednes and forsake our synfull lyfe/why do we not offre our selfe vnto ꝑ father of mercy let vs lyfte vp our myndes sayenge vnto hym. Expandi manus meas ad te. I haue spredde my handes abrode/ꝑ is to saye/ I haue chaūged my lyfe by doynge many good werkes/ wherfore as before I gaue my selfe to the vayne pleasures and delectacyons of this worlde. And for to shewe more openly the inwarde desyre of our myndes/let vs bringe to remembraunce the pleasures of this worlde/how vayne they be/and how shortly they vanysshe awaye as doth a shadowe/for ꝑ more that ony persone hath a stedfast pleasure and delectacyon in them the more is his desyre to encrease the same/ and the lesse is he satysfyed/lyke as our sauyour sayd vnto ꝑ woman Samaritan. Qui bibit ex aqua/ sitiet iterum. Who so euer dryncth of this water shall be thyrsty agayne/that is as moche to saye/what maner persones so euer they be that is inordynately desyrous for to haue worldly pleasures/delectacyons and ryches shall neuer be satysfyed & appetyted/but euer his appetyte shall be to haue more and more/neuer content. But there is an other maner lycour/& yf a man dryncke no more but ones of it he shall be satysfyed and replenysshed habundantly/and neuer after be thyrsty/the whiche lycour yssueth out from the ryuer of all pleasure/ wherwith all blyssed

people ben gyuen drynke/and plentously are sacyate in heuen. It is wryten. Satiabor quum apparuerit gloria tua. Blyssed lorde I shall be fully content/I shall haue pleasure at wyll whan thy Joye shall appere/ that is to saye/at suche tyme as I shall be associate with thy blyssed company in heuen. Almyghty god is the fountayne of this sayd pleasure & moost delycate lycour/the whiche lycour all blyssed soules desyre feruently to haue Amonge whome one sayd. Quemadmodum desiderat ceruus ad fontes aquarum: ita desiderat anima mea ad te deus. Blyssed lorde/lyke as the wylde harte after he hath dronken poyson desyreth to come vnto the freshe springynge fountayne for his synguler remedy and confort/euen so doth my soule after the remembraunce of my synne/desyre for to come vnto the by the fountayne of penaunce. Now syth it is so we knowe this moost delycyous lycour/and where it is. Let vs therfore spede our soules abrode desyrynge for to be sacyate with it/Where of our selfe we be voyde from all moysture of goodnes/and alyenate from all vertue. Our sayenge shall be this as it folowerh. Anima mea sicut terra sine aqua tibi. Lyke as the erth of his nature without moysture is drye & barayne/so is my soule of it selfe voyde from all goodnes/wherfore blyssed lorde vouchesafe to water it with ꝑ lycour of thy grace/to the entent it may synally come vnto thyn euerlastynge blysse. Hytherto ye haue herde the fall of the synner/also his rysynge agayne. Now ferder let vs gyue hede to knowe what his desyre shal be of almighty god. Fyrst he prayeth to be herde. Also that god wold vouchesafe to loke vpon

hym with the eye of his mercy / defende hym from his enemyes / and lacke his petycyon to haue Instruccyon how he may fulfyll the pleasure and wyll of our lorde god / he sheweth reasons why to be herde in all these. Whan a poore man cometh to a prynce not accustomed to shewe hymselfe in the presence of noble men / anone he is smyten with fere / waxeth pale in the face / quaketh for drede / & is so sore abasshed that in maner he woteth not what to saye his spirryte begynneth to fayle hym. We daily haue this in experyence / not onely in those the whiche be basshefull and weyke spirryted / but also in them whiche be bolde of spiryte. We rede of quene Saba bothe wyse and of grete power whan she beheelde the noblenes of kynge Salomon bothe in his wysdome and many other grete gyftes / all though she came to attempte hym in many derke questyons / notwithstandynge she was in maner beside herselfe seynge his grete royalte / and almoost wyst not what to saye. O Jesu how shall the poore soule behaue it selfe deformed with so many synnes whan it shall come to the ferefull presence of goddes hygh magestie / whan it shall appere before the hyghnes of almyghty god / presented vnto that ferefull kyng that taketh awaye the spiryte & boldnes of worldly princes and rulers / all erthly kynges fere hym. No meruayle it is yf than the fely soule be sore abasshed & wote not what to saye / namely yf the petycyon be not redyly herde. For this let euery synner saye vnto god. Velociter exaudi me domine defecit spiritus meus. Lorde here me shortly for my spiryte fayleth me. But after that a kynge or prynce is redy to gyue audyence to a poore creature / yf also he loke not on hym with a gentyll and mery

coũtenaũce but shewe hymselfe yrefull agaynst his subgecte and besecher/not onely than his spiryte shall fayle hym for fere/ but also his strength shall be taken awaye not able to sustayne his body/but fall downe to the groũde. For Salomon sayth. Indignatio regis nuncius mortis est. The indignacyon of a kyng is a messenger and a token of dethe. And contrary wyse. In hilaritate vultus regis vita. By a kynges cherefull countenaunce is sygnyfyed lyfe. Syth the indignacyon of a mortall kynge is so grete/ how grete is the indygnacyon of almyghty god a kynge immortall. How many hath despayred for fere of his indygnacyon & punysshement/whiche they deserued to haue/and so in conclusyon slyppe downe in to the depe dungeon of hell. And agayne how many by the reason of synne were drawen backwarde vnto hell. Notwithstandynge beynge conforted with the hope of his mercy/they were erecte vnto eternall lyfe. For this euery penytent synner must aske this peticyon of almyghty god/sayenge. Ne auertas faciem tuam a me & similis ero descendentib⁹ in lacum. Blyssed lorde turne not awaye thy face but loke vpon me with a mercyfull chere and countenaũce/ gyue me grace & vertue that I be not lyke & semblable vnto them the whiche by the synne of despayre do fall in to eternall dampnacyon. But yf a myghty prȳce or grete estate wyll loke vpon his subgecte with neuer so mercy and cherefull loke and countenaunce/ and in conclusyon exercyse and shewe no mercy nor pyte vpon hym/ what auayle or profyte is that vnto the sayd poore man. Truly but very lytell. Therfore mercy is to be requyred and

asked in the thyrde place. Almyghty god is mercyfull a-
boue all other/and hath more affeccyon vnto mankynde
than the husbande hath vnto the wyfe/the mother vnto
the chylde/or the father vnto his sone. Of a trouth grete
loue must be bytwene the husbande & his wyfe. For it is
wryten. Relinquet homo patrem & matrem &
adherebit vxori sue. A man ones maryed accordynge
to goddes lawes/shall forsake his father & mother/and
kepe hym vnto his wyfe/as mothe to saye/loue his wyfe
better than his father or mother. Many causes there be
why a man may put his wyfe awaye from hym with
ryght/& so put away yf she come agayne he may vtterly
reiecte her. But almyghty god loueth vs with a more
constaunt mynde. For yf we synne neuer so ofte/neuer so
greuously agaynst hym/yet yf we wyl returne he anone
taketh vs vnto hym at all tymes/wytnes his owne wor
des spoken by his holy pphete Jeremye/sayenge. Si
dimiserit vir vxorem suam et recedens ab eo
duxerit virum nunq̄ alterum reuertetur ad
eam vltra. If a man leue his wyfe & she so gone away
take an other husbande/shall he take her agayne/is not
that woman contamynate & polluted. But what sayth
almyghty god more. Tu autē fornicata es cum
amatorib⁹ multis: tamē reuertere ad me dicit
dn̄s & ego suscipiā te. Thou synfull persone hast of-
fended with many louers/yet turne agayne and I shall
take the to mercy. Here we se that god loueth vs mothe
more constantly than a man doth his wyfe. Also it is ma
nyfest how tenderly those that are mothers do loue theyr

chyldren/ by the grete labours and aduersytees whiche they suffre for theyr causes to brynge & nouryshe them forth in this worlde/ but almyghty god is ferre aboue them in louynge/ for whan ẏ mothers perceyue and fele thunkyndnes of theyr children/ anone they forgete them Almyghty god deleth not so with vs/ whiche he confer meth by his prophete Esaye/ sayenge. Nunq̃ potest mulier obliuisci infantem suum vt non misereatur filio vteri sui: et si illa oblita fuerit: ego tamen non obliuiscar tui. May a woman forgete her enfant or chylde and not be mercyfull vnto the childe borne of her owne body? and yf she so do at ony tyme for vnkyndnes shewed/ yet sayth our lord I shall not forgete the/ be thou neuer so vnkynde/ yf thou wylte aske mercy Therfore we be more derely beloued of god than chyldren be of theyr mothers. Last/ fathers whose loue is lenger durynge & more constaũt vnto theyr chyldren/ be not to be compared vnto the loue of almyghty god. No carnall father may loue his chylde better than our heuenly father loueth vs. It is wrytẽ. Quomodo miseretur pater filiorũ ita misertus est dñs timentibus se. As ẏ carnall father is mercyfull vnto his children/ so our lord god almyghty is mercyfull vnto all that fere hym. And doubtles he is moche more mercyfull/ as Chryst sheweth in a gospell spekynge to carnall fathers. Si vos quũ sitis mali noscitis data bona dare filiis vestris: quãto magis pater vester celestis dabit spiritũ bonũ petentibus se. If ye carnall fathers beynge euyll of your selfe/ can fynde in your

hertes to gyue good gyftes to your children. Now moche more shall your heuenly father whiche is all good and it selfe goodnes/reward them with his grace that wyll aske it. This thynge appered well in this prodygall childe whan he came towarde his father to aske forgyuenes. Anone his father beholdynge his comynge aferre was moued with mercy/went towarde his chylde/& at theyr metynge coke hym aboute ẏ necke & kyssed hym. O synguler loue of a father. O grete pyte/not a lytell to be meruayled of. Let vs wretched synners returne frō our synfull lyfe & come vnto our heuenly father lyke as this prodygall chylde dyd. Aske mercy wē true penaūce & hope of forgyuenes. For elles we can not haue it. This shall be our sayenge. Auditā fac michi mane misericordiā tuā: quia in te speraui. Blyssed lorde graūt that I may obtayne thy mercy shortly whā I call for it with true penaūce & hope of forgyuenes/for why I haue euer trusted in the. But whan so euer a synner hath obtayned mercy of almyghty god/his cause is than that more to take hede with a dylygent study as he can/leest perauenture he offende agayne/& so be in werse case than he was before. This yteracyon to synne may happen. iij. maner wyses. Fyrst by ignoraūce of the good rule and custome that he ought to vse beynge in clene lyfe for the contynuaunce of the same. Seconde ẏ crafty meanes of his enemyes may perchaūce cause hym to returne to synne/after he hath knowlege of this sayd good ordre & custome. Thyrde by his fraylte & redynes to synne he may offende agayne/he maketh petycyons folowynge to be defended from these sayd thre perylles. Almyghty god hath euer ben so mercyfull vnto all suche as call to hym with

a true mynde vnfaynedly and for a good entent to gyue them knowlege in thynges that be doubtfull. This appered manyfestly in the noble man called Cornelius centurio / whiche all though he was a gentyle & not lerned in the maner of iewes nor of cristen people / neuertheles he prayed to god besyly to haue knowlege of the ryght & true waye. Our moost gentyll lord sent vnto hym an angell / whiche gaue vnto hym monycyon to go vnto Symon peter of whome he sholde knowe all his desyre. Also a certayne man named Philyp a chefe ruler of a towne called Gaza / this sayd Philyp gaue hym selfe many tymes to praye / & on a tyme as he wente to Jherusalem in pylgrymage / it fortuned that sayne Philyp the apostle by the cõmaundement of god companyed with hym by the waye / taught hym the maner and lawe of Christ wherof he was ignorant before. And why dyd almyghty god shewe vnto these persones the waye whiche they sholde folowe / but onely because their myndes were lyfte vp vnto hym callynge for helpe in the waye of trouth / for a good entent and without fayenynge. For it is wryten in an other place. Prope est dominus omnibus invocantibus eum: omnibus invocãtibus eum in veritate. Our lorde is nygh vnto all that call vnto hym / namely to all suche as call vnto hym in trouthe. Therfore let euery synner not wylynge to contynue and erre in the derknes of ignorance / go vnto almyghty god by prayer / saye vnto hym with an holy mynde (not spekynge one thynge and thynke an other) these wordes folowyng. Dotam facmichi viam in qua ambulem: quia ad te leuaui animã meam. Lorde gy-

ue me knowlege/ shewe me ẏ waye wherin I shall walke/ gyue me instruccyon of thy commaundementes/ for I haue lyfte vp my mynde vnto the. Besyde this whan the synner knoweth ẏ ryght waye wherin he shall walke fulfyllynge goddes cōmaundementes/ yet it may fortune hym to fere lest his enemyes whiche haue layde in his waye gylefull baytes to bryge hym out of that waye and make hym to erre agayne. The deuylles our grete enemyes be very stronge/ scripture sayth. Nō est potestas sup terrā que cōparetur eis. None erthly power may be compared to them. And whan they perceyue a synner leue his synfull waye/ and folowe thordre of true penaunce/ than is theyr full purpose set to contryue how to brynge hȳ out of that waye by theyr vayne deceytes/ whiche none erthly creature may resyst without the helpe of our moost myghty lord god/ vnto whose syght all they tremble and flee. He onely may be our socour and helpe agaynst these moost cruell enemyes. Almyghty god is as a strōge toure for our defence agaynst all aduersaryes. Turris fortitudinis a facie inimici. Who so euer may come within the circuite of this toure none enemyes shall at ony tyme haue power to hurte hym in body nor soule. Cadent a latere eiꝰ mille & decem milia a dextris eius ad eum autem nō appropinquabūt. Therfore the penytent synner must praye vnto god wt all his myght/ to thentent these sayd enemyes craftely compasse hym not by theyr subtyll meanes/ & so let hym frō his good purpose. Eripe me de inimicis meis dñe ad te cōfugi. Lorde delyuer me fro myn enemyes/ I come vnto the for socour. Last

euery penytēt synner hath cause to fere lest perauenture his owne freylte cause hym to erre agayne/whiche many do after they haue entred ẏ waye of penaūce. And our freylte is so grete ẏ without the mercy of god we all shold declyne from ẏ right way. Sayt Poule sayth. Nō enī volentis est nec curātis hoīs/sed miserētis dei. Man hath no power of hymselfe/it lyeth not in his wyll to contynue or do ony goodnes/but onely by the mercy of god. A certayn wyse man sayd. Sciui qm̄ aliter nō possum esse continuus nisi tu dederis. Lorde I haue alway knowen for a surety that I can not cōtynue by ony meanes in my good purpose without the helpe of the. Sayt Austyn sayd vnto almyghty god. Iubeas dn̄e: ⁊ iube quod vis. Lorde graūte me to fulfyll thy cōmaūdement/⁊ cōmaūde me what thou wylte/as who sayth the wyll of god can not be kepte without his helpe he made vs ⁊ endued vs with reason ⁊ free wyll bycause we shold gyue hede ⁊ kepe his cōmaūdementes. He may requyre of vs by a more Juste tytle ony thynge ẏ we can do/than ony mortall lord may of his seruaūtes/notwithstandynge he that hath domynyon ⁊ rule in this worlde wyll straytly cōmaūde his seruaūtes to fulfyll his mynde. For they let the penytent synner make his prayer to god/sayenge. Doce me facere voluntatē tuā: qr deus me⁹ es tu. Lorde teche me to accomplysshe thy wyll/for thou arte my god. ¶ Hytherto is treated of the synners fall/also of his rysynge agayne/⁊ in what maner his returnynge was. Thyrde we haue spoken of his petycyon made to the father. Now in ẏ fourth place we shall speke of the rewarde whiche in cōclusyon he shall re

Therefore

ceyue of his father. What elles shall a meke & mercyfull father do to his sone returnynge to hym wt so grete penaũce & full purpose to amende/but shortly brynge hym in to his hous. So ye father of this prodygall childe vsed hym selfe to his sone/cõmaũded also his seruaũtes to clothe hym newe & prepare a grete feest. Shall not our heuenly father do in lyke maner to a synner returnynge to hym? Yes without doubte/& moche more/for he shall brynge his childe not in to a hous of a lytel circuyte/but in his moost large kyngdome/in to ye best & moost plenteous countre/ Who so euer is ones entred in to it may neuer after erre or do amysse for ye whiche thynge ye kyngdome of god is here called (terra recta) a lõde without erre. In an other place it is named (terra viuẽtiũ) ye londe of euerlastynge lyf. Many tymes it is also called (regio viuorũ) ye regyon of them ye shall lyue euerlastyngly. Many fathers there be/vnto whome yf theyr chyldren returned ye wolde cast them in to strayte prysons there to be sore punysshed for theyr myslyuyng. But our heuenly father whose spiryte is moche more meke/as it is remẽbred by our sauyour in a gospell spekynge to his discyples whã they desyred punysshemẽt on ye samarytanes/he sayd to them. Nescitis cuius spũs estis. Wote ye not of what spiryte ye be/ as who sayth of a benigne & gẽtyl/not pne to do vẽgeaũce but alway redy to mercy/ye father of heuẽ is of a meke spiryte. It is wrytẽ in ye boke of sapyence. O q̃ bonus & q̃ suauis est dñe spũs tuus in omnibus. Lord how good & gentyl is thy spiryte in all thy werkes. This gẽtyll spiryte of our heuenly father shall brynge vs in to ye londe wt out errour/in to the regyon of eternall lyfe. For he onely

is worthy to be named a father. A quo omis paternitas q̄ in celo et q̄ in terra est noiatur. Of whome euery fatherhode both he in heuen & erth hath his begynnyge & name. In so moche therfore as he aboue all other hath the name of a father/therfore his deiyng shall be ꝑ more meke & gentyll to vs/ so that ꝑ penytent may saye as folowerh in the nexte verse. S Spūs tuus bonꝰ deducet me in terrā rectā: ꝓpter nomen tuū dñe. Lorde thy good spiryte shall brynge & lede me vnto the londe of eternall pleasure/not by myn owne deseruynge but for thyne onely name. Wore ouer no doubte of this prodygall chylde was meruayloully cōforted & reuyued by ꝑ swete consolatory wordes of his father where before he was in maner deed & perysshed/ as is shewed in the gospell. H Filius meꝰ mortuus fuerat & reuixit. My chylde was deed & now is reuyued. How is he reuyued/truly by the equyte of his father. Equitas is called the thynge that philosophers named epicheia whiche is properly the mynde of the lawe. A Judge ought rather to folowe the mynde of the lawe than ꝑ extrempte of the wordes wryten in it. Elles as Cicero sayd. S Summū ius summa iniuria erit. The lawe is vsed extremely after the wordes as they ben wryten shall be many tymes grete wronge. Example. Peraduenture there is certayne constytucyons made in a Cyte by this maner. If after a certayne houre in the nyght ony persone ascende and come ouer the walles of the Cyte he shall suffre deth. It fortuneth after enemyes to come and laye syege to that Cyte/thynkynge for to gete it the nyght folowynge/ Whiche thynge is vnknowen to all the cytes

zyns except one/ that by chaūce was that nyght shette out of the gates. This man knowynge the counseyle of thole enemyes/ shortly clymeth ouer ꝑ walles of the cyte gyueth warnynge to all other cytezyns/ & so by hym the cyte is saued. Now accordynge to the wordes of the lawe he sholde suffre deth/ notwithstandyng ꝑ mynde of hym whiche made that lawe was ferre contrary. Thus after iustyce wryten he sholde dye/ but accordynge to equyte he were worthy to haue a grete rewarde. Euen so it is wryten amonge ꝑ lawes & ordynaūces of god. Anima q̄ peccauerit ipsa morietur. That soule that is synfull shall dye eternally. If this sayd cōstitucyon & lawe sholde be obserued accordynge as the wordes do soūde/ fewe or none sholde be saued/ syth no creature was euer borne wt out synne/ fewe except. But ꝑ mynde of this sayd lawe & institucyon is to be taken hede of more than ꝑ letter as it lyeth/ whiche mynde & entent we may gader of other places in scripture. Almighty god sayth by the prophete Ezechiel. Nolo mortē pctōris: sed vt cōuertat & viuat. I wyll not ꝑ eternal deth of a synner/ but ꝑ he be cōuerted frō his wycked dispolycyon/ & by his so doynge come to euerlastynge lyfe. Lo almyghty god wyll thus/ this is his mynde/ ꝑ a synner beynge in deedly synne is worthy to dye eternally/ but agayn yf he forsake synne & by penaūce turne so that by sled forbē/ he shall be saued. This is the equyte of this sayd lawe/ wherof the penytent ought to take grete conforte and saye that followeth Viuificabis me in eq̄tate tua. Lord ꝑ shalte conforte me by ꝑ equite of thy lawe. For where as I by synne am deed spirytually/ I shall remembre it & call for mer-

ey/ & so be reuyued. The felicite & pleasure of the heuenly
cite is meruaylously grete/ for who so euer is ones entred
in to it & made part taker of ỹ grete feest shall neuer after
fele ony mysery/ neyther of body nor soule. Fyrst the body
shall neuer after be mortall. Also where it was originally
brought forth in corrupcyon/ than it shall ryse in cor-
rupcyon without possybylyte of deth. Our bodyes be na-
turally feble & weyke/ but than they shal ryse w̄ strength
inenarrable. Ferther as touchynge ỹ dyfformyte of ỹ bo-
dy/ than it shall be all in glory shynynge bright as ỹ sonne
where also it is gyuen vnto sensualite/ than it shall be all
spirytuall & ỹ appetyte cōtynually obedient vnto reason
No slouth or sluggyshenes shal than be in it/ but al agy-
lyte & quyckenes. No grossenes/ but it may perce thrugh
ony stone/ be it neuer so thycke/ no spotte/ no blemyshe/
but all shynynge in glory. The body shall than haue no
mynde of one corruptyble thynge for euer after it shal be
immortall & impassible/ it shall be at ỹ tyme so spirytuall
that no rebellyon may be betwene body & soule/ none en-
uy/ ne desyre to be exalted/ no couetyse of rychesse shall
than greue ỹ body/ but euery man glad of other wout al
these sayd trāsytory thynges. Pleasure shal there be plen-
teous/ for all shall be sacyate contynually with the ryuer
of all pleasure. The prophete sayth. Satiabor quū
apparuerit gloria tua. Blyssed lord I shall be fulfyl-
led and content whan thy Joye shall appere/ that is to
saye at suche tyme as it shal be thy pleasure to call me vn-
to thy kyngdome. Wore ouer in that celestyall regyon is
rest alway without trouble. There shall euery man and
woman be content to the vttermest without ony mur-

mure. But contrary wyse/in the regyon and countre of this worlde can not be but trouble and yrksomnes. For whether we conferme our selfe vnto ẏ worlde or forsake it so moche as we may/yet shall we suffre grete labours and afflyccyon of the soule. I proue it by this questyon. Doost not thou that arte desyrous to haue worldly pleasures come vnto them by thousandes & in maner innumerable laborous meanes. Also whan thou hast optayned thy wyll doost ẏ not fynde as many dyuerse wayes to kepe them. And last no man can tell how moche it greueth the to remembre how ẏ shalte leue all these pleasures. Eyther to be taken away by force or ony other chaũce. Suche as gyue themselfe to worldly voluptyes may well saye. Lassati sumus in via iniq̃tatis vias difficiles. We be made wery in the laborous wayes of iniquyte to gete worldly goodes & we haue walked hard wayes/that is to saye/taken grete paynes vpon vs to haue them contynually in possessyon. For this cause euery penytent after this lyfe shall haue the thyrde commodyte whiche is this/he shall be vtterly delyuered from these grete tribulacyons & come vnto euerlastynge tranquillite & rest/in so moche he ought to put his trust onely in god/sayenge that foloweth. Educes de tribulatione animã meã. Lorde thou shalte brynge my soule out of all trybulacyon. It is also shewed in the gospell how some had enuy that this prodygall chylde was so louyngly and mercyfully entreated of his father. For his eldest brother the whiche was at all tymes permanent and abydynge in his fathers housholde toke it greuously/also by ẏ meanes of other seruauntes had enuy

at it. By this we may perceyue two kyndes of aduersa-
ryes. One is of suche as thynke themselfe to haue deser-
ued more than other/as they the whiche be occupyed in-
cessantly in doynge good werkes & operacyons without
intermyssyon of ony deedly synne/& by that presume of
theyr deseruynge. The other is of those that wyll entyse
a man to haue enuy. And they ben deuylles the whiche
many tymes bryngе in to the myndes of good folkes su-
che vayne prayses for theyr deseruynge. This thynge
we rede done in an other parable/where is shewed how
they that were hyred about none of the daye to werke in
the vyneyarde receyued as moche for theyr labour & tra-
uayle as they the whiche had wrought all ỹ hole daye/
wherfore some had enuy & grudged agaynst theyr boun-
holde father at ỹ payment of theyr wages/but he anone
swaged theyr enuy with his answere/sayenge. An nō
licet michi quod volo facere. May not I do what
I wyll. Lyke maner the elder brother of this prodygall
chylde layd. Ecce tot annis seruio tibi et nunq̄
mandatū tuū preteriui: et nunq̄ dediſti mihi
hedū vt cū amicis meis epularer: sed postq̄ hic
filius tuus q̄ deuorauit substātiā suā cū mere-
tricibus venit: occidiſti illi vitulū saginatum.
Father I haue done the seruyce all the dayes of my lyfe
hytherto/and at all tymes kepte thy cōmaūdement/yet
thou neuer gaue to me so moche good as a kydde for to
make mery amonge my frendes. But at the comynge a-
gayne of this prodygall chylde whiche hath spent his sub-
staūce w̄ comyn women solodynge ỹ sensuall appetyte

of his body/ ẏ hast kylled a fatte calfe & made good chere for his returnynge. Now ye perceyue with how grete indignacyon this elder brother toke the forgyuenes and pyte exhybyte to his yonger brother by his good father. But this gentyll father seynge his dysdeynynge mynde of his eldest sone/ came vnto hym with swete & softe wordes/ fayenge. Fili tu semp mecũ es/ et oĩa mea tua sunt: epulari aũt te gaudere oportebat: qꝛ frater hic tuus mortuus erat et reuixit: perierat & inuentus est. Sone thou hast ben with me contynually/ and all that I haue is thyn/ be not wrothe/ for where as thy brother was in maner deed/ now is he reuyued/ he was lost and now is founde agayne. For this cause/ I coude do no lesse but make mery & be Joyous. On this maner our heuẽly father shall answere our enemyes for the loue of his penytent chylde/ with colde and softe wordes/ wherfore it foloweth. Et in mĩa tua disperdes inimicos meos. Blyssed lorde thou shalte with mercy mytygate the enuy of myn enemyes/ so that they shall haue no power agaynst me. This fyrst kynde of enemyes shall perysshe & come to nought by processe. But the other whiche as we sayd is the enuyous kynde of deuylles that dayly and hourely be about to put in to the myndes of good folkes this calumnyous vyce of enuy & malyce shall vtterly be destroyed. Without doubte these mortall enemyes at all tymes lay wayte wͭ as many subtyll craftes as they can to catche good people in to theyr daũgers they coueyte no thyͤge more than to haue soules in captiuite/ & so bryͤge them in to eternall dãpnacyon. They euer vexe/ scourge & crucyfye soules in this lyfe/ & theyr desyre is to contynue without ende/ whan

also they perceyue a penytent synner forsake his synfull lyfe & myghtely ascende vnto ẏ trone of vertue with contynuaũce in ẏ same in spyte of them / than many tymes they stere suche as wolde be good vnto the synne of enuy lyke as ẏ seruaũt entysed ẏ elder brother whan he sayd. Frater tuus venit / & occidit pater tuus vitulũ saginatũ / quia saluũ illũ recepit. Thy brother is comen home / & for Joye that he is returned saue and sounde thy father hath slayne a fatte calfe. With ẏ whiche wordes anone this elder brother was moued to indignacyon / & for anger wold not come to ẏ hous. But after this lyfe the penytent shal be endued with this other grete cõmodyte / ẏ is to saye / he shall neuer after be troubled wͭ these sayd enemyes / for they shall be cast downe in to ẏ depe dungeon of hell for euermore. Et perdes oẽs qui tribulant animã meã. Blysled lorde thou shalte vtterly confoũde myne enemyes whiche now put my soule to grete trybulacyon. Our gentyll lorde and father shall gyue wͭ a good wyll all these sayd cõmodytees vnto ẏ penytent synner whiche hath made hẏselfe goddes seruaũt / the seruytude of the deuyll vtterly abiecte & cast away. This moost wyse craftyest mayster almyghty god can not but make recognycyon of his owne handwerke / namely whan ẏ dyfformyte & blottynge is clene done away / that is to saye / whan our synnes wherwith the deuylles made blacke our soules in the syght of god be clene expulsed by sorowe & penaunce / he can not se penytent soules to perysshe / for why they be his lykenes: God created man of nought & made hẏ lyke his ymage / therfore man is a peculer thyng onely impropred to god for two causes. Fyrst for by his power he was create of

wought. Seconde bycause he was lyke to his owne ymage. But beside these our lorde may clayme man for his owne by a Juster tytle in so moche he bought hym with so grete a prise/that is to saye/with the precyous blode of his onely begoten sone. For this he may call hym his owne of ryght. Let ꝑ penytent synner come to this blyssed lorde and saye. O my lorde god beholde thy creature that ꝑ hast made to thyn ymage/whiche also ꝑ redemed with ꝑ precyous blode of thy sone/make recognycyon of thyn owne symylytude. Helpe to put awaye all ꝑ is not of the. I beseche ꝑ be to me as ryghtwyse as thou hast ben to other/socour me that am about to ryse fro synne & come vnto the. Brynge thyn owne out of the myserable seruytude of deuyls wherin it hath be put downe a longe season. Not bycause I am thy sone/for of a trouth I am vnworthy so to be called. But Q ñ ego seruus tuus sum. bycause I am thy seruaunt. ¶Thus is the fall of the synner in to mysery made open and shewed also this rysynge agayne/What his petycyon shall be vnto the heuenly father. And last/how many grete commodytees he shall obtayne/whiche our blyssed lorde father of mercy graunte vnto vs all. Amen.

¶Here endeth the expolicyon of the seuen psalmes. Enprynted at London in Fletestrete at ꝑ sygne of the sonne by Wynkyn de Worde/somtyme prynter vnto the moost excellent prynces my lady the kynges graūdame. In the yere of our lorde god. M.CCCCC.xxv. the.xiij. day of the moneth of Juyn.

1525

wynkyn worde